

CHURCH MANAGEMENT

"A Journal of Homiletics and Parish Administration"

Easter



A. T. Robertson	John R. Scotford
E. Van Dyke Wight	A. W. Beaven
Henry S. Barstow	Wm. L. Stidger
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APRIL, 1925

Vol. I No. 7

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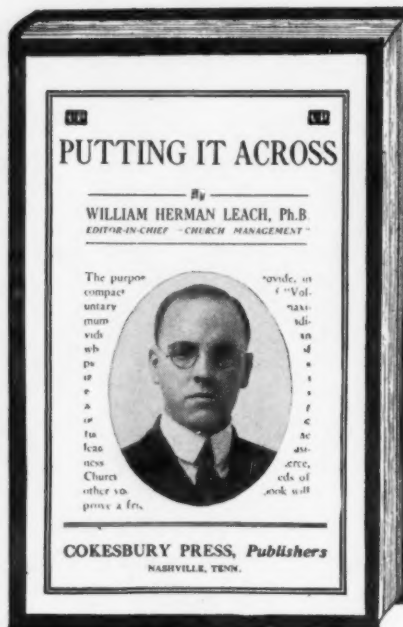
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The Editor's Drawer

The promoters of any new publication naturally keep their ears pretty close to the ground for reactions of the readers. Particularly, in the field of religious journalism, would this be true. We have been interested, not alone in learning whether our readers have enjoyed the magazine, but also in learning whether they have seen, as we have, the distinct field which we believe it has.

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"Church Management is occupying a most needy field, and is treading an unbeaten path."—Charles F. L. Graham, Beaumont, Texas.

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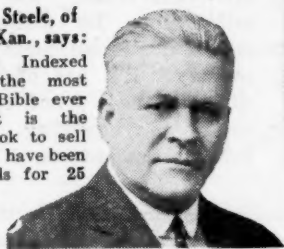
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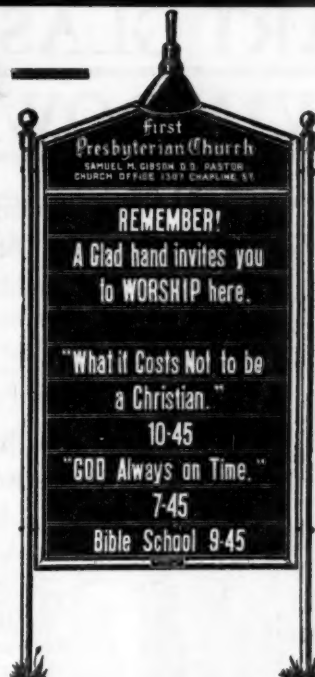
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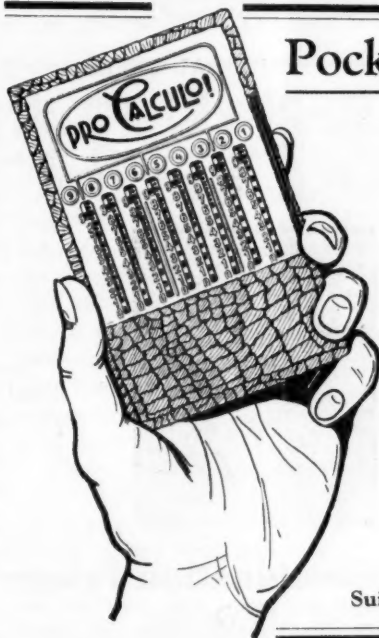
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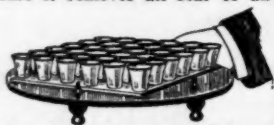
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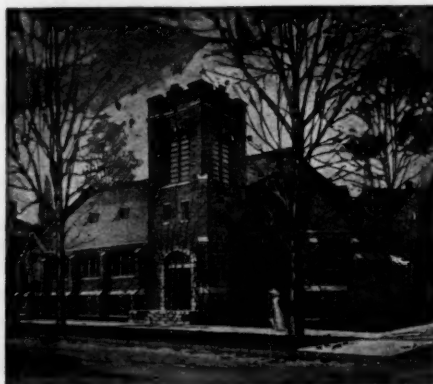


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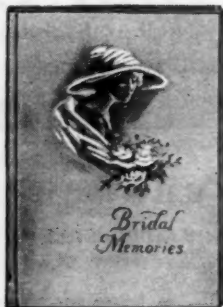
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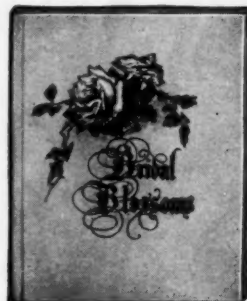


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VOLUME I

NUMBER 7

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, Editor

APRIL,

1925

The Resurrection of Christ

By James H. Snowden

WE here come to the central ground and foundation stone of the Christian belief in immortality. Our space must here compress volumes into paragraphs, and pages into words.

(1) The resurrection of Christ is the rock on which rests the central column that sustains the structure of historic Christianity. Remove this foundation and the great fabric would fall into ruin. Paul himself staked the whole Gospel upon it: "If Christ be not risen, then is our preaching vain, and your faith is also vain." No resurrection means no divine Christ, but a risen Jesus means a divine Lord and mighty Saviour.

Around and against this rock the waves of criticism have rolled and surged for centuries. No other event in history has been subjected to such thorough and keen investigation. The ablest intellects have supported or attacked it, and the most impartial and pitiless light has been poured upon it. An enormous literature has grown up around it. Yet we believe that today it stands unmoved and shows no serious signs of disintegration.

(2) The event was forced into the light at the time it occurred. There are miracles recorded in the Bible that happened in obscure conditions. They derive their support from the general web of divine history into which they are woven, and little or no specific evidence could be adduced for them singly and separately.

The resurrection of Christ stands on a very different basis. This thing was not done in a corner, but took place in the full light of day under a blaze of publicity and is supported by many witnesses and evidences converging upon it. Explicit facts and arguments are given in proof of it. The New Testament is pervaded with the consciousness of the strategic position and criti-

cal importance of this fact and pours around it a flood of light such as illuminates no other event in the Bible.

(3) The Scripture evidence for this fact is abundant, definite, and competent, and has ever been convincing to the great body of Christian scholars and believers. It is narrated in all of the four Gospels, with such differences as might be expected from accounts

Through the courtesy of The Macmillan Company we are permitted to give this selection from Dr. Snowden's newest book, "The Christian Belief in Immortality." We are sure that our readers will want to go over the various arguments presented here in their own preparation for the preaching of the greatest of the Christian doctrines.

that are more or less fragmentary and are the impressionistic reports of strange events by highly individualistic reporters. The scholars find difficulty in fitting the narratives together and it may be granted that this cannot be smoothly and satisfactorily done, but this may be due to the fact that parts are missing and much must be allowed to individual points of view. Yet history is always tolerant of such differences without doubting the general fact and truth.

There is no doubt that Jesus Christ was crucified, dead and buried. Three days after his burial some of the devoted women went to his tomb expecting to find his body and were prepared to anoint it, but they were amazed to find the tomb empty, and presently they saw Jesus himself. Other appearances followed during the interval before his ascension, making eleven in all.

These witnesses were numerous and

The Christian Belief in Immortality by James H. Snowden. The Macmillan Co. \$1.50.

competent. The disciples had been with Jesus during his ministry and had become familiar with his form and features and knew him as a friend. They were men of good ability and sound judgment; not learned men, it is true, but practical business men whom it would not have been easy to deceive on a matter of fact.

(4) The most remarkable fact about these witnesses is that they were not expecting a resurrection, at first disbelieved in it themselves, and were convinced of it only after the most searching investigation and tests and indubitable proofs. The theory that the disciples of Jesus under the influence of their passionate devotion to him came to have a purely subjective illusion which led them to believe they had seen him risen, is rendered psychologically

impossible by the state of their minds. Such illusions and delusions can grow up only in minds that already have some obsession or prepossession in their favor; they demand congenial soil and propitious circumstances. Nothing of the kind but quite the contrary existed in the case of the disciples. While Jesus had spoken to them of his resurrection, yet they seem not to have understood him, and no such expectation was in their minds. His death was a disaster wholly unexpected by them and was at once followed by the utter collapse of all their hopes. They had trusted that Jesus was he who would redeem Israel and set up his kingdom, but his crucifixion was a death-blow to any such hope and smote them into the dust.

Not only so, but when their Lord was reported risen to them they refused to believe the story and scoffed at it as "an idle tale." These disciples were themselves the first skeptics of the resurrection and were the hardest of men to convince of the fact. Thomas held out for eight days and was per-

sued only by a physical demonstration. These facts render a subjective delusion impossible, add immense weight to the testimony of the witnesses and put this event on sure ground.

(5) A witness of special directness and weight is the apostle Paul. He was a man of genius and scholarship who has left his mark on the ages and from every point of view is one of the influential men of the world. At first he was an intensely conscientious and bitter opponent of Jesus and especially of the doctrine of his resurrection and was trying to stamp his name out in blood. He repeatedly tells us the story of his conversion at which the risen Christ appeared to him in a burst of heavenly light. According to some scholars, including Harnack, this was only one year after the death of Christ, and after three years passed in meditation Paul went up to Jerusalem and spent fifteen days with Peter and James, the brother of Jesus (Gal. 1:17-19). What did he go there for? To "visit" Peter, he says, but the word is a strong one and may be translated "to cross-examine" these disciples. "It denotes visits paid to places of interest with a view to getting information about them on the spot" (*Expositor's Greek Testament*). The resurrection must have been the chief point of his inquiry. Thus within four years after the event Paul, having had personal experience in which he believed he saw the risen Christ, spent two weeks in investigating the facts as to the resurrection on the ground in company with eyewitnesses; and he tells us these facts in an epistle the genuineness of which is undisputed. Does not this take us back close to this event and give us very strong testimony?

Paul in another undoubted epistle gives us a detailed list of witnesses to the fact of the resurrection, adds his own testimony, and solemnly asserts that "if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not" (I Cor. 15:1-20).

Here is a man of great ability and logical mind, a trained lawyer, a man of lofty character and distinguished services, who virtually puts himself under oath and with a solemn sense of his responsibility to his own age and to coming generations swears to the reality of this event. How many events, even of historic significance, can produce such testimony?

(6) These witnesses all acted out their belief after this event. Plunged into utter despair by the death of

Special Sermons by Preaching Pictures

As Recommended by Rev. R. H. Rolofson, Vinton, Iowa

A GOOD method to employ, especially when introducing the use of pictures into one's church program for the first time, is to make them help in the observance of Special Days and Seasons in the Church Calendar.

Following are a few suggestions that may be helpful along this line.

FOR THE CHRISTMAS SEASON

The best subject I have found with which to usher in the Christmas Season is "The Christ Child," (6 reels). Briefly this is a faithful picturization of the happenings in the life of the Holy Family from the bethrothal of Joseph and Mary to the incident of the Child Jesus in the Temple, including The Annunciation of the Angel, Mary's visit to her cousin Elizabeth, The Journey to Bethlehem and the search for shelter there, The Manger Scene, The Angel voices announcing Peace and Good Will, The Shepherds, The Star, The Wise Men, Scenes of Herod's courts, The Slaughter of the Innocents, The Flight into Egypt, The Carpenter Shop, etc.

In short, the audience reads this wonderful story from the screen instead of from a written page. There is no modern story, and no attempt is made at interpretation. We interspersed the picture with appropriate choral selections and a very short sermonette.

FOR THE ANNUAL FINANCIAL CANVASS

Immediately preceding the annual canvass for funds, a good program is "The Widow's Mite," (1 reel) and "Nature the Majestic" (1 reel). These, we used together, with a sermonette.

"The Widow's Mite" is a straight modern story based on Luke 21:1-4. There is no cutback to the Bible narrative but the story revolves more or less, around the "Doré" picture of watching the widow drop in her mite. It is the old fundamental theme of the gift being bare without the giver.

The companion picture "Nature the Majestic" displays in a most exquisite manner the wealth and bounty of nature. It might have been called "Benefactions of the Creator."

VOCATIONAL DECISION DAY

The finest subject available for Vocational Decision Day is "A Maker of Men," (6 reels). No sermonette is necessary. This story is an exaltation of the Christian ministry. This is a

sequel picture to the "Stream of Life." Bruce Douglas, a young minister, against the pain of being disowned by his parents and persecuted by the rough mountaineers of Tennessee, nevertheless, pursues the way of his mission. The story is introduced in a complicated plot with a wonderful amount of human interest and dramatic value.

MISSIONS

"Ramdas," (4 reels) is a story of Indian redemption. It may be used as a unit or in one-reel parts with sermonette.

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Reel two portrays the resistless truth of Christianity. The age-long process of right triumphing over might "faster than the fires of persecution can destroy, spreads the new faith."

Reel three shows the power of Christian discipleship, the working of the heaven. The hero is tested, and stands unafraid proclaiming the convictions of his new-found faith.

Reel four shows the fruits of unorganized efforts in the Church. A study in which the inexcusable folly of a self-centered righteousness is shown in the face of a languishing world-need.

I have found no better picture for projecting the idea of missions.

MOTHER'S DAY

It would be difficult to imagine a more fitting close for Mother's Day than "The Stream of Life," (6 reels).

This is a drama of spiritual self-discovery. In my judgment, it is the greatest cinema sermon yet preached. No sermonette is necessary. In brief, the idealism and religious teaching of this picture is that the institution of marriage, and its visible setting, the home, are the hope of the world.

Philip Maynard, reared in a Christian home of the countryside, fully realizes in the pursuits of the great city his material ambitions. But Philip forgets God. Social prestige and wealth, however, cannot ultimately efface the childhood vision. Loss and bereavement furnish a new atmosphere in which Philip discovers himself, and re-discovers his Maker. The story has its dramatic climax in the exceeding power of a great relief.

Through it all the guiding influence
(Continued on Page 322)

Fill the Church With the "Beauty of the Lilies"

By Rev. Ralph Stoody, St. Johnsbury, Vt.

WHERE is the pastor who cannot preach the Resurrection message with richer comfort if he is breathing in the fragrance of hundreds of lily blossoms?

Where is the chorus which cannot sing the carols of the Risen King with fuller joy if myriads of open-throated lilies are singing with them?

Where is the congregation which is not more receptive to the glad heralding of pulpit and choir if it is softened and touched by the presence of the exquisite beauty of the Easter flowers?

But lilies cost money, especially at Easter time. The Finance Committee pared the budget to the last cent. "A display of Easter flowers like that will cost more money than we have any right to spend for such a purpose," says the watch dog of the church treasury. And unless it is the treasury of a wealthy church he is just right. Magnificent as are the lilies, for the average church they would be a wicked extravagance.

For three years we have followed a plan which has filled the chancel with "the beauty of the lilies" with no cost to the church. In addition there has been inaugurated what might almost be called a memorial sacrament in which our people find real comfort.

More than sixty lilies were displayed in this medium-sized church last year. "Memory flowers" we call them. Each lily blooms in remembrance of a dear one, "loved long since, and lost awhile." It is a beautiful bit of sentiment, entered into most heartily by bereaved ones who are eager to do something to assuage their longing at this festival of immortality. Most of those so commemorated were former members of the church, and in the silent symbolism of the lily they are present again at a service during which they would naturally be much in the thought of the worshippers.

One year the pastor chose the words: "Consider the lilies"

for the text of the children's sermon, while the choir responded with a beautiful Easter anthem repeating the admonition. In the presence of the three hundred pure blossoms it was not a difficult task to follow the counsel of the nature-loving Christ.

In connection with the memory flowers we have always used the beautiful verses of John Masefield:

We think that there will be many among our readers who will be interested in this very simple and effective way of securing Easter lilies and making Easter Sunday a day for sacred memories. The lilies surely have a message at Easter time.

O lovely lily clean,
O lily springing green,
O lily gleaming white,
Dear lily of delight,
Spring in my heart again
That I may flower to men.

What inspiration there is in these lines, and with the bursting lilies, to enforce the prayer of the poem, many silent resolutions for a new purity of life are made.

The pastor appoints a committee—not too large—to take orders for the memory flowers and to see later to their arrangement. In order to avoid the possibility of overlooking someone who might feel aggrieved in not being asked, there is positively no solicitation by the committee. Every notice, printed or read or posted, states the

fact very clearly that the responsibility rests entirely on those who wish to have memory flowers. We feel that although we could get many more orders by solicitation we are avoiding trouble and possible heartache this way. Further, it makes the matter entirely a service of love if it is voluntary.

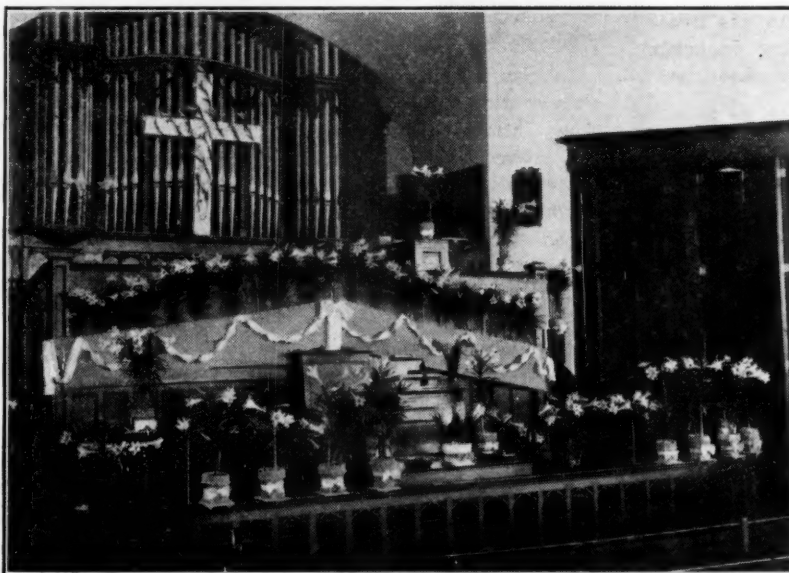
Most committees can get a special price for large quantities if the greenhouses are notified in time; since then only one delivery and one bookkeeping item is necessary. Owing to the very high cost of lilies locally our committees have found it more economical to arrange directly with a large grower, thus getting a price of 25c a blossom, making plants cost from \$1.25 to \$2.50 each. Of course, prices vary greatly in localities. However, it ought to be possible by investigation for an arrangement to be made which would insure the bottom price.

As the orders are given, the name of the one in whose memory the lily is to bloom is taken, together with the name of the donor, so that these names may be listed on the special Easter Sunday program.

If the church does not have a regular printed program it should certainly have one on this occasion, in order to give vitality to the memorial feature. This is the only expense to which the church is put in procuring decorations fit for a cathedral, and the presence of the lilies will bring enough more people to the service so that the special printing will be easily paid for.

Last year we discovered a large advertising cut designed for the use of florists. It contained a lily pattern and made a most appropriate headpiece and border for our memory list. Above the list, which was set up in a dignified copper-plate gothic, we used the following inscription, which might prove suggestive:

Consider the Lilies
—Each beautiful blos-



EASTER AT GRACE M. E. CHURCH, ST. JOHNSBURY, VT.

som is a memory flower breathing the fragrance of Heaven's gardens, where walk our beloved.

Then followed the poem, quoted herewith. The whole was printed in a rich purple, and made a souvenir, which went far and wide through the mails to the loved ones at a distance.

The lilies will make the difference between just a "crowd," and a crowd that people will talk about. Relatives of those commemorated will feel like coming. Lovers of beauty, and those to whom the unusual has an attraction, will not wish to miss this never-to-be-forgotten sight.

Full publicity should be made of the event in special pre-Easter printing, calendars and newspapers. In towns and smaller cities where papers capitalize the use of names, they will be glad to print the list of donors and those honored by the flowers. That is just another tribute to the departed ones, and is incidentally good publicity for your services.

Here are typical paragraphs taken from our weekly church paper, newspaper advertisements and advance notices, showing how the pulling power of the flowers may be used to stimulate attendance:

Perfumed by three hundred lily blossoms, and decked in their beauty, Grace Church will fittingly be prepared for the host of people who will attend the services of Resurrection Day.

Never before have the walls of Grace Church contained within them the fragrance of so many Easter lilies. More than sixty pots of these loveliest of flowers are now perfuming the air and making the church look like a Garden of Paradise.

Not only beautiful in their sweet scent and their matchless form are these lilies, but they are beautiful in their symbolism. They are "memory flowers."

Each radiant blossom sings a sweet melody of those "loved long since, and lost awhile." They will speak very tenderly to those who mourn. They will betoken the beauty of the New Life. On the special illustrated Easter program will appear the names of those in whose memory lilies have been placed on the altar.

Following the morning service we have allowed the purchasers of the lilies who desire to do so to remove the plants, since the platform has usually been required for evening pageantry. Enough are left to give character to the decorations.

Often the lilies are taken to the cemetery and when they take that journey in the afternoon there is an appropriateness in their having been first at church and listened to the Resurrection story.

Sometimes people choose to send them to shut-ins who have been deprived of hearing again the joyous carols of the Easter morn.

And often in post-Easter calls the pastor finds the memory flower in a place of prominence in homes where sorrow has come, fragrantly blooming in benediction on those who sometimes seem to hear it say: "Because I live, ye, too, shall live."

Special Picture Sermons

(Continued from Page 320)

ence of a sainted mother is given large place.

N.B. When booking this picture, be sure to ask for the music score. It adds much.

LINCOLN SUNDAY

For Lincoln Sunday, we used last year, "My Mother" (2 reels). This is a chapter from the early life of Lincoln showing the enduring religious influence of his mother.

This would also make a suitable subject for Mother's Day.

"The Highest Law," (4 reels), would be fine also for Lincoln Sunday. It is a tense, dramatic episode in Lincoln's life, revealing the great human qualities of "Honest Abe."

TEMPERANCE SUNDAY

"Lest We Forget" (6 reels), is a perfect subject for Temperance Sunday. It was written and produced by Dr. James K. Shields, the author of "The Stream of Life" and "A Maker of Men." The wide use made of this picture by temperance organizations bespeaks its value. Its author is engaged in temperance work.

EASTER SUNDAY

Last Easter, we used "Life Immortal" (1 reel) with "Immortality" (1 reel) and a sermonette on the Resurrection.

"Life Immortal" is a straight Bible story, simply, briefly and reverently told. Based on the miracle of the restoration of life to the son of the woman of Shunem by Elisha.

The companion picture "Immortality" shows numerous instances of the principle of the resurrection in nature.

"The Passion Play" (3 reels), is also a splendid picture for the Easter season, being a splendid filming of a reproduction of the Oberammergau spectacle.

In the interests of simplicity and conservation of space, I suggest that those interested in exhibiting any of the above or other "ordained" films, request a catalog from all of the following distributing concerns. I have found them dependable. By writing the addresses given here, you will be put in touch with their nearest distributing offices.

The American Motion Picture Corp.,
71 West 23d Street,
New York, N. Y.

The Church and School Film Exchange,
317 Polk Bldg.,
Des Moines, Iowa.

The Pilgrim Photoplay Exchange,
736 South Wabash Ave.,
Chicago, Ill.



Bull's-eyes for Bulletin Boards

Love rose with Christ.

There are no sour Christians.

Have you had your resurrection?

Christ is risen in the contrite heart.

How beautiful are the lilies of the soul.

Many a dead man dreams he is alive.

Don't be tied to the post of postponement.

A healthy body should not harbor a sick soul.

How much will you give to be as noble as you would like to be?

Easter is not merely a time to feel good; it is a time to be good.

A prudent man saves his soul while he has one.

Forgiveness was made for the living; you cannot do much for the dead.

A man who cannot make up his mind may have but very little mind to make up.

Gold isn't everything; God takes no bribes from anyone.

A man who won't let his religion interfere with his business, may let his business interfere with his religion.

Go to church on Sunday, and you will get help for Monday.

Did you ever think that luck, in the long run, always loses more than it gains?

If you don't like the preacher, help him, and let him like you.

Many a black sheep can be washed white. White ones should beware of soot.

"Thou God seest me," means just what it says. Spy glasses are not needed in heaven.

The church needs you, and you need the church. Why not get together, then!

A man's wife hides his faults; but that gives no reason for always keeping her busy at the job.

"Be sure you are right, and then go ahead"—and prove it. Ah, that is a different matter!

Truth can afford to wait the verdict of time; but lies have to be put on the ice to keep them in presentable condition.

A Specialist in Preaching

By John R. Scotford

CLEVELAND is a city with few out-standing preachers, but with many strong churches. The average of ecclesiastical efficiency is remarkably high. For a church to make a distinct impression in such an environment implies unusual strength. Hough church does this. The most casual contact impresses one with its vitality. One feels "Here is a church which is thoroughly alive." If one asks what is unique about the church, the answer will be "the evening congregation." In a locality where the churches are either closed or empty on Sunday night, the people flock to Hough Church.

The Hough Church of to-day is built about its pastor, H. Samuel Fritsch, and the center of his interest and effort is the pulpit.

Dr. Fritsch does not possess or desire those qualities which are commonly associated with the leader of a popular church. His memory for names and faces is atrocious. The church has forgiven his failings in this direction for so long that they have made a joke of it. He is not at ease among strangers. He regards calling upon new people as dangerous business as he fears he may scare them away. On the other hand, if you really know him, and your sense of humor is sufficiently robust so that you know how to take him, there is no more stimulating and delightful companion than Dr. Fritsch. If he ever touched a golf stick, the secret has been well kept. The only sport which he is known to indulge in is croquet, at which he is a highly dangerous antagonist!

The significant fact about Dr. Fritsch is that by the force of his preaching he secures the same results which these lesser graces might bring him.

He is an effective church administrator. He found Hough Church with a partially complete structure, an astonishing number of outstanding bills, and an organization largely shattered by three years of meeting in moving picture theatres. He has steered the ship safely through much stormy water, and to-day the vigor of his pulpit is matched by the vigor of the organizations of the church. These ends have not been secured by what would commonly be called "diplomacy." Dr.

Fritsch has had plans. Because of his success in the pulpit the people have been willing to listen and to follow.

Even more remarkable has been the fashion in which his pulpit power has brought pastoral success. The man who cannot dilly-dally in the parlor, who

intelligence and the fruits of his large experience. He has also been much sought after for funerals, averaging at present two a week, at least. Here again the people have felt—and truly—that behind a rather cold exterior there was a heart which could help.

But what is there distinctive about the preaching of this man?

He takes his preaching most seriously. He refuses to extemporize in any way. Never has he been known to make a speech in a minister's meeting or ecclesiastical gathering. If called on at the last moment, he insists upon holding his peace. To get him to promise to speak on a special occasion is a considerable achievement.

He finds sermonizing hard work. Not only must he have an idea, but that idea must be worked out in an orderly form,

and the right word must be in the right place. He is a continual student of the effective way of saying things. This means long hours, and even days of toil. He is fortunate in having a secretary who not only transcribes, but criticises the sermons. As he tells us on another page, he uses manuscript in the pulpit; but this does not mean that he reads, in any ordinary sense of that term. The written sermon is there, and he occasionally comforts himself with a reassuring reference to it—but most of the congregation is not conscious of its presence. He almost commits—but uses the manuscript to save himself the mental strain of that process. When one comprehends the toil which goes into his preparation, one understands why it is that he is exceedingly ready to welcome other ministers, and the presentation of various causes, in his pulpit.

The purpose of his preaching is not primarily the expounding of truth for its own sake, but rather the presentation of a modern faith in such terms that it will get across into the minds of the people. In the best sense of the term Dr. Fritsch is a popular preacher. He is not afraid to use the vernacular of the day, for he is seeking to reach, not the few, but the many. He does not propose to go over the heads, or beyond the vocabulary of the mass of the people.

This is an intimate study of one of Cleveland's outstanding preachers. In many respects he is not at all what the popular preacher is supposed to be. As we publish these articles from month to month we are becoming convinced that the first great essential for a successful minister is honesty—intellectual and moral. Great preachers do not try to appear what they are not. In the sermonic section of this issue an article appears from the pen of Dr. Fritsch on The Sermon Manuscript.

has a hard time making "small talk," has so revealed his inner self in the pulpit that the people have felt that here was one in whom they would find a friend. Increasingly have the people come to him for counsel. In the privacy of the study they found a man who was sincere and loyal, and who applied to their problems and perplexities his fine



REV. H. SAMUEL FRITSCH

In his morning service he seeks to present Christian truth to Christian people, appealing largely to their love of the liturgical and their sense of reverence. To lead a congregation into the experience of worship is his fundamental purpose.

In the evening he frankly appeals to the love of the spectacular. He is out to catch the crowd; yet he contends that whatever one may think of the bait, the hook and line are good. The justification for these services is that the people come, and that out of the mass many remain as a part of Hough Church, while others carry a bit of inspiration back with them, whence they came.

These evening services are unique in a number of ways.

The season is comparatively short—from the first Sunday in November until Easter. During the remainder of the year there is no evening service in Hough Church. The automobile is thus transformed from a competitor to an ally. The people are far more eager to come when they know that their opportunities for coming are strictly limited. Also there is value in opening in November with a crowd and closing Easter night with a packed church.

The presiding officer of these services is a layman. Dr. Fritsch does not appear until it is time for him to give his lecture. This gives the meeting the quality of a community gathering rather than a church service. It also

utilizes an ancient custom of the theater, where the curtain never rises with the "star" upon the stage. A bit of the dramatic is added to the appearance of the lecturer in the pulpit.

The first half hour is frankly given to community singing and a concert, featuring a different attraction every night. The idea is entertainment. Then follows the lecture, appealing first to the intellect and then to the emotions. The lectures usually close with the reading of an original poem, one of which appears herewith. This is printed, and distributed on the following Sunday night. Then, after the lecture, comes a brief but effective devotional service, which is the climax of the evening.

The lectures follow the popular interests of the day. For the past two sea-

sons they have been majoring in psychology. They combine close study on one hand with a popular method on the other. The fact that these services have continued for seven seasons with growing attendance and interest is proof that through them a real message is conveyed to the people of Cleveland. No other preacher is as frequently reported by the newspapers as Dr. Fritsch. In no better way can we convey an idea of the nature and success of these services than by printing the

The Grind Organ Man

By H. Samuel Fritsch

His box was old and out of tune,
As marred and scarred as was his frame,
When on a hazy day in June
He slowly 'neath my window came.

My heart was sad that summer morn,
Beneath a weight of which none guessed,
With anxious dread my soul was torn,
My life was passing through the test—

My God, I can not drink this cup!
Too deadly bitter is its draught!
My strength is gone, I must give up—
And then he looked at me and laughed—

Laughed as round the crank he turned
Of his dejected instrument,
And glory in his features burned
As o'er his wheezing box he bent.

Then through that wheezy organ's strain
A subtle message reached my heart:
Assurance that despite my pain
I still might play my life's fond part.

Though cracked his box, and wrecked his frame,
Serene from house to house he went,
With painful grind, in heaven's name
He played the music of content.

God bless you, nameless organ man,
Receive this coin as you depart:
For you have taught me that I can
Make music with a broken heart.

topics used and the attendance for the season of 1923-24:

November 4	
"The Curse of Nervousness".....	460
November 11	
"The Causes of Nervousness"....	652
November 18	
"The Cure of Nervousness".....	685
November 25	
"Worry and Wrinkles".....	560
December 2	
"Dual Personalities"	522
December 9	
"Breaks"	515
December 16	
"Day Dreams"	400
December 23	
Christmas Concert by Choir	214
December 30	
New Year Concert by Choir	288

January 6	
"The Caveman".....	359
January 13	
"The Cavewoman".....	350
January 20	
Outside Speaker	151
January 27	
Hough Mother's Club	251
February 3	
"Falling in Love".....	650
February 10	
"Courtship and Engagement".....	689
February 17	
"The Marriage Ceremony".....	676
February 24	
"Psychology of Married Life"....	586
March 2	
"The Wedding Wring".....	645
March 9	
Outside Speaker	417
March 16	
Outside Speaker	390
March 23	
"The Acquirement of Self Control"	663
March 30	
"The Secret of Popularity".....	608
April 6	
"The Science of Happiness".....	570
April 13	
"The Attainment of Success".....	576
April 20	
"The Determination of Destiny"..	828

There were 25 evening meetings held this season with an average attendance of 508.

Dr. Fritsch delivered 19 lectures on the topics quoted above with an average attendance of 579.

There were six special services, with an average attendance of 285.

These figures are not estimates, but represent an actual count of the congregation taken by the ushers as the collection is passed.

Vacation Bible Schools

According to a circular issued by the International Association of Daily Vacation Bible Schools, their work is now wide-spread among the nations. The schools are already established in American cities and other parts of the country, in Mexico, and in sections of Europe. It is urged that the vacation idea shall not take the place of the Bible ideas, the study of which constitutes the greatest need. Rest hours will be provided; but too distracting recreations are guarded against.

Sunday School Magazines in Japan

Because of the notable advance in the Sunday schools in Japan it was found advisable to publish magazines for the special purpose of instructing officers and teachers there. Four magazines of the kind were in existence; but for economy of effort and time three denominations combined their publications into one, which contains 90 pages, and is known as the "Sunday School." It is said that the best talents in the Christian ranks are contributing to its columns.

Equipped for Business

By Rev. E. Van Dyke Wight, D.D., Middletown, N.Y.

IT is not easy to provide for a church office. Church building committees are generally ready to arrange for a kitchen, dining room, parlors, Sunday school rooms, etc., but when it comes to an office, that is left out or placed in some out-of-the-way place. In older structures no room has been provided for this work, and the ladies' parlor or a Sunday school room is generally substituted, the location being by no means advantageous. For the work necessary in a church office it is important that it be properly located. This is as necessary as it is for a salesman to be at the door in any up-to-date business house. It must be near the door; the entrance convenient for the public. Not necessarily at the entrance that is open for Sunday services only, but near the entrance that is used daily, in a place that the people can easily find. A great deal is said these days about the church being open seven days in the week, but there is no real sense of opening the church merely to say that it is open; but an office well located, properly manned, and provided with the necessary equipment, will greatly facilitate the work of the whole church.

There are three things that are essential for office equipment. Others may be added which will greatly assist in the work.

A good typewriter, with a roll top desk, where the secretary can keep her papers and communications from inquisitive eyes, is the first essential for every well-equipped office. The typewriter need not necessarily be new, but it should be good, and often some church member is ready to donate a used one; or a rebuilt typewriter can be purchased at a moderate cost. The desk should be complete, and conveniently located and arranged, so that the work of the secretary will be pleasant and can be done expeditiously. Perhaps it is not necessary to emphasize these two features; and yet so often a substitute is made for them and for their location in the way of a table, wholly inadequate, that it is well to emphasize both character and location for the sake of efficiency.

A proper filing cabinet for letters and records is most essential. This will be more or less elaborate according to the size of the church, the need of the office, and the work to be under-

taken. This may be simple at first; but additions will be made as the work enlarges. First, there must be a record for membership. Properly speaking, the roll of members is the property of the officers. An exact duplicate should be retained in the office for reference. There should be no mistake in regard to the office knowing exactly who are members, even to the youngest child. In addition to this, the office should have a record of the congregation. This will include all the children of

Last month Dr. Wight gave us an article on *The Business Manager—for Most Churches*. This month's article is a continuation of that, dealing with the mechanical equipment which the church manager needs to get the best of results. This article is born out of the actual experience of administering the affairs of a large and influential church.

the Sunday school, the families represented, and all others who directly or indirectly can be counted as members of the congregation. It should be as large a record as possible. It will embrace the calling list for the pastor and visitors, and will contain the names of the church prospects. The office needs this list, even though the pastor may have a separate list of prospects for his own use and devotion. In the third place there are the Sunday school records. It is true that these names will be on the congregational list, but it is convenient to know just who are the members of the Sunday school. Fourth, it will be found convenient to the pastor to have two lists for his own use. An alphabetical list which he will often desire to refer to, and which will be called for by the various societies of the church when they want to get in touch with the congregation for special calls or invitations for any purpose whatsoever, will be the first one. The pastor will also need a list of members arranged by streets and districts, something he can take with him on his calls. It is especially necessary in these days, when the group system is being so effectively used by many churches. If in addition, attention is paid to birthdays, a birthday book will be essential. For the alphabetical list and the list of streets and districts a loose leaf book, that can be carried in the pocket, is most suitable. It is not

easy to keep records revised and up-to-date. It is marvelous how transitory the average congregation is and how seldom members will take the trouble to notify the office of changes of address. They think that the church secretary and pastor should be omniscient. Nevertheless such records are necessary and they should be kept as near correct as possible.

It is as impossible for a church to carry on its work efficiently without proper phone service as for any business house; and it is wonderful what an amount of business can be done over the phone, to say nothing of the saving of time and energy. The outside phone should have its center in the office with as many extensions as may be necessary, according to the size and arrangement of the building. We find it most convenient to have the phone come to the office. From there, there are three extensions. One convenient to

the kitchen for the use of the ladies at work there, and also for those gathered in the social hall, one to the pastor's home, and one to the pastor's study. These are all supplied with a system of buzzers. The secretary can switch any speaker to any one of the separate phones, and when she is not in the office can arrange for the phone to ring either in the pastor's study or his home. With this arrangement, during office hours the phone rings only in the office. During the evening hours it rings at the home or at the study. The pastor thereby is saved all unnecessary interruptions during the morning and afternoon. If the building is large enough, a system of interphones is most convenient, and it saves many steps. It greatly facilitates the work, for the office, home, study, sexton's quarters, etc. to be able to communicate with one another through the interphone system. Such arrangements depend entirely upon the size and nature of the work.

In addition to the equipment mentioned above there are other things that are a great help. Of these perhaps the addressing machine is most essential. One can now be purchased, with stencils made on the typewriter, at a very reasonable cost. Some form of addressor is a time saver that is well worth the slight expense, though it may be difficult to persuade the officers of its necessity. The addressing

of letters is a tedious task and takes longer than one estimates. What used to take us three days we now do in a few hours on a good addressing machine. Not only is it the time that it saves, but it enables the pastor to circularize his congregation in a few days while otherwise it occupies the better part of the week. It is a most helpful part of the office equipment.

A city directory and a map of the city, together with literature of the board should find a place in every well equipped office. The directory is important. The map is most convenient, especially at the time of the annual canvass. There should also be a place where the congregation can come for literature both in regard to the individual church and of the denomination. A scrapbook with all publications, calendars, communications, grows in value each year. The young people should be able to consult the Christian Endeavor World and from this office there should be distributed to the pews the denominational literature. Here is the place where the visitors for the home department can most conveniently receive their supplies, quarterlies, envelopes and report blanks. This, it is true, gives the secretary a wide and diversified work but it all helps in the King's business.

Almost all churches have substituted the envelope for the pew system, or have at least made it supplementary, and it takes more time with a five cent weekly subscription than it did for a five hundred dollar yearly gift. Elaborate ruled books are provided by all denominational publicity departments, but the entering each week of a large number of small subscriptions, from one cent to many dollars, is a tedious task and liable to error. Moreover, questions will be raised continually by conscientious church givers in regard to the payments they have made. It is so easy to put the contribution for congregational expense in the benevolent side in the envelope, or to make some slight error of amount, that it is necessary to keep the envelopes if you want to keep faith with all givers. It is also a problem to keep on file four or five hundred envelopes each week so that they can be conveniently referred to, unless you have proper arrangements for the same. In order to save the monotonous work of entering each week each contribution in a large record book, and in order to keep the envelopes properly filed for reference, a cabinet with shallow drawers divided into compartments properly numbered, holding fifty-two envelopes, was secured and the envelopes are filed each week; a simple and easy task. The secretary then pays no further attention to them until

she makes up her quarterly statements, and if any one complains of any error it is a simple matter to refer to his envelope. We would add here that an adding machine that will stamp on both the benevolent side and the current expense side of the envelope the amount contained in each has been found a great time saver in the work of our secretary. Such a filing case does not take up a large amount of space. It saves entering a large number of names, and the envelopes are always handy for reference.

A short time ago one of the daily papers contained the statement that liability insurance had raised the rate on churches because so much money and property had been stolen. A safe where the money can be placed until it can be deposited in the bank is a great help; or, a fire-proof vault for the keeping of money and records can be easily arranged for in new buildings. Nor is it always possible to deposit the money immediately after it has been counted by the secretary. Great inconveniences have occurred from the disappearance of church records. Marriages and baptisms are matters of supreme importance, and should not run the risk of fire. Furthermore with an office open continually, and a church active seven days in the week, it will be found that church organizations will often desire to leave their money in a place of safe-keeping and a safe or fire-proof vault is almost essential for a church actively engaged in the King's business.

It took a great deal of moral persuasion to convince our officers that a multigraph would be a saving investment. In fact it could not be done; but one man was convinced and he provided the multigraph which has more than warranted the investment. Printing is exceedingly expensive and many churches spend from eight hundred to a thousand dollars on this item alone. The multigraph has more than paid for itself. The printing of regular Sunday programs is done by this method at a great saving. Syndicated denominational and inter-denominational calendars can be secured almost as reasonable as blank paper, and the two pages left unprinted can be filled with announcements by multigraph work at a small cost. These calendars are most helpful, for in addition to the local church they bring before the people the work of the various Boards and Benevolences. A multigraph is much more efficient than a mimeograph though of course its first cost is greater. The work can be done by one of the older Sunday school scholars during the hours after day school and on Saturday. In addition to the calendar there is the printing of letterheads,

announcements, news letters, etc. The amount of printing done by our church will reach in the neighborhood of one hundred thousand pages in a year, and it is all done at only a fraction of a printer's charge.

The dictating machine is most convenient, especially if the church does not want to provide a secretary familiar with shorthand. If the pastor desires to dictate sermons or letters in the small hours of the morning he can do so and they can be written at the secretary's leisure. The great convenience of this device is that it is not confined to place or time and in his study the pastor may always have at his elbow one of those mystic cylinders which he can later turn over to his secretary to make proper record of his letters or sermons.

The sad thing regarding all the equipment is the difficulty in persuading the church officers of this need, or for some ministers to realize that system in church work is a great help, and saves time for calling, reading, or, what might be termed, directly spiritual work. Why use the time of a minister for that when a secretary can do better and at less cost! A minister once said, "a typewriter is not spiritual." And many officers are so penurious that while they think that their bank and business should be provided with every modern equipment, they are not willing that their church should have any of these same helps to carry on the King's business.

It is necessary for an insurance agent to have an automobile, and for the hardware store to have its truck; but why on earth should not the pastor walk. It will give him the necessary exercise. It is necessary for the bank to be equipped with the most modern convenience but why should the church need any of these facilities? It may be necessary for a business firm to advertise; and in these days a large amount of money is provided for this purpose; but why should the church advertise its business, even though it may have "to sell" the most necessary thing for humanity? These arguments and the prejudice must all be overcome. It is more essential for the church to be well equipped for its business than it is for bank or store.

He Didn't Write It

In the March issue we borrowed a poem from the calendar of the First Christian Church, McPherson, Kan., and credited it to the pastor, Lawrence S. Ashley. Now he tells us that he didn't write it. It was entitled "His Rule." If any one knows the author we will be glad to give him proper credit.

Gathering Your Illustrations

By Henry S. Barstow, D.D., Auburn, N.Y.

A RAPID review of the Sermon on the Mount shows that in that discourse alone Jesus used not less than fifty different illustrations, every one of them taken from sources with which his hearers were familiar, and whose point was instantly obvious. Not one of them has the earmarks of a modern Encyclopedia of Illustrations. Each is personal and real, and most are taken from life. They constitute in themselves, together with the scores he used on other occasions, the finest encyclopedia of illustrations in existence, and still the most usable and effective within the reach of the minister.

Unquestionably Jesus gathered his own illustrations. His example in this, as in all matters that concern religious life and leadership, is final. It is final, not chiefly because it was he who did it, but also because by every test of modern psychology, pedagogy, and homiletics his method is more and more proving itself true to fundamental principles. He anticipated the best that modern educational methods have achieved, and is still the world's best story teller and teacher.

I do not think he would scorn a modern Encyclopedia of Illustrations, or regard it as wrong. But it would be to him, as it is to most of us ministers, much like Saul's armor was to David. Like David also he would prefer to select his own stones from a brook of his own choosing. Goliath could feelingly testify to the impressive results of such personal attention. The Pharisees, Sadducees, publicans, soldiers, disciples, and all others who heard Jesus, testified willingly or otherwise to the marvelous freshness and fitness of his parables and word pictures. "Never man spake like this man." The teaching of the scribes, etc., smelled of musty books. The teaching of Jesus had the native aroma of flower and tree and vine. Being his own, they carried authority and conviction by their obvious harmony with his own vital personality.

The reference to David and Goliath will serve as a sufficient example of one of the greatest sources of illustration known to the ministry, viz., the stories of the Bible, with their infinite possibilities for depicting divine truth. Certain well-worn methods of using

them are familiar to all ministers. In addition it is possible to recast some of them entirely in the terms of modern life, keeping only the spiritual point and the general drift of the story. This is particularly true of the parables of Jesus. For example the story of the rich fool, with slight rephrasing, can be made to apply to a man's home life, social life, educational and moral life, as well as to his money. This requires a little patience, taste and skill, but it is very fruitful.

Where shall I go in search of the illustrations which will make the truth of my sermon stand out? The world is full of illustrations. The minister should train himself to find them. There may be sermons in stones, and illustrations in commonplace experience. We know of no homiletic accomplishment more valuable than that of turning one's own experience into sermon illustrations.

Passing from the fertile field of Scripture to more strictly modern grounds, inanimate nature affords many fine illustrations to a minister who is looking for snap shots. In one sermon I was trying to illustrate how character is built up by conduct, and in turn how conduct is restrained by character. The former point I illustrated by the building up of rock strata by sea waves; the second, reciprocally, by the fact that the strata thus built may later become a rock-bound shore against which sea waves beat in vain. Charley Chaplin says that it is his deliberate aim to get at least two laughs out of every situation he represents. Most illustrations can be made equally fruitful. For example take also the Roman candle as an illustration of showy but short-lived influence; the old-fashioned tallow candle, of quiet but steady living.

A kitchen funnel, drawing everything into its little vent, well represents the self-seeking spirit. The lawn-sprinkler, scattering refreshment on all about it, pictures the self-giving spirit. Homely it may be, but pat. One needs to be sure that his illustration is true in itself. I once illustrated the duty of frequent devotions by the suggestion of winding a watch several times a day. A jeweler in the audience afterward reminded me that I could do

nothing worse for a watch than that. He thought he had a good case for once-a-day devotions. I have my suspicions that he himself was really an eight-day clock. Nevertheless his point was well taken.

Sometimes a casual circumstance will suggest a spiritual truth to one who is alert for points. One morning I noticed my bedroom clock ticking away violently, but the hands were standing right where they did the night before. What a picture of some noisy but motionless church members! Christ said, "Ye are the light of the world." How quickly he would have caught the illustrative value of a modern electric bulb, with its well-nigh invisible wire representing the human spirit; and the electric power that plays through it and renders it incandescent, representing the spirit of God making the human spirit radiant and serviceable with his own glorious nature. Once associate a spiritual truth with some familiar implement, and the mind of the hearer will never forget its message to his soul.

Most of Jesus' illustrations, however, are taken from living objects, chiefly from human life itself. He pictured spiritual life in the colors of common life. His illustrations do more than depend on a similarity of feature with the thing illustrated. They reveal a law of life common to both. Most of his parables are of this sort. They exemplify law, social, economic, domestic, in the spiritual world. Life is life, wherever you find it; and its laws are uniform and identical. This renders living objects the most telling sources for illustrations of religious life. Not long since I was in a railroad station awaiting my train. Two workmen were washing windows in a car on a siding. One threw water on the windows with a dipper, the other scrubbed them with a long-handled swab. I thought to myself, "What a wonderful thing it would be if a minister could have a few people in his audience who would follow up his well-directed sermons with a bit of rubbing in like that. Yea, verily, great is co-operation!" It takes the same sort of united effort to clean up windows and souls.

Animal and vegetable life are no less fruitful of illustrative material

than human life. Lilies, vines, birds, foxes, sheep afforded Christ some of his best points. A dog is a constant moving picture of human emotion and motive. One day I started for a hike burdened in soul and generally irritated at life. Usually my dog, Jack, accompanies me on such excursions. This time I drove him back. He persisted in following at a safe distance. I threw a stone at him. I finally whipped him. I did not want him. But he patiently trailed along. Then the thought struck me, "You need God as much as Jack thinks he needs you. Suppose God treated you in the way you are treating Jack, when you call on him and seek the comfort of his welcome." I knew he never would act in that way. The thought lifted my burden. Humbled in heart I thanked God for his compassionate care and his gentle patience with my petulant spirit. I then turned and whistled for Jack, who with a dog's unfailing forgiveness tore down the road and well-nigh overwhelmed me with his joyful caperings. We had a wonderful day together, Jack and I, I and God.

A friend told me of seeing a mouse encased in wax on the floor of a bee hive. The bees could not remove him, so disposed of him thus. Some evil thing intrudes upon the soul. It may be an inherited tendency, a habit long indulged, to which we wake and find it too strong to be entirely expelled. By God's grace we can throw around it spiritual restraint that, while it may not remove its power to annoy, will overcome its power to destroy. Does this suggest Paul's "body of death" in Romans 7:24 and context?

Such illustrations, however, need to be selected with careful regard for good taste. I heard a minister actually give this gruesome story and application. He was riding along a country road and heard in the distance a whirring sound with voices. Looking afar he saw hundreds of crows flying around the dead top of a great tree looming above a forest, and cawing as they circled its scraggy limbs. "How like," he said, "to the angels around the great white throne singing the praises of the Eternal God." The good man has long since passed on to his reward. I wonder if the angels in turn remind him of the crows he saw in that uplifting woodland vision.

Besides, these illustrations, which draw their force from a similarity to the thing illustrated, or from a common law of being, are vast numbers of incidents which represent actual experience, just plain human stories of Christian living, etc. Literature, history, biography abound in such incidents. Pastoral work provides endless

material of this sort, which can be used with entire propriety, avoiding of course instances obviously too personal to the hearers. This brings up the question of "personal references" so-called, for which most ministers first apologize, as a sort of peace offering to modesty, and then go on and employ them. Two things may be said. First, a minister's personal experiences are just as legitimate material for illustration as anything else; and there is no sound reason why he should shy at using the personal pronoun. If such a reference really demands apology it should not be used. If it is proper to use it at all, then in the name of good taste and common sense let him go ahead and use it without suggesting that it may be offensive by introducing it with an apology.

It goes without saying that a minister who is systematically gathering illustrations will keep a jot-book handy. He may not use all he records. But

he will find them of most unexpected and helpful character in many places. Especially if he must make quick preparation for a speech that jot-book will be a life-saver. Let him also not forget to note down a really good funny story whenever he hears one. Some long-stored illustration or quotation or "yarn" may give him needed suggestions and happily germinate into a worthy discourse, at least a good after-dinner speech if not a sermon.

The minister's deepest needs in this matter are a sense of the value of illustrations in this day of movie-minded multitudes; and the cultivation of an alert, prayer-kindled, spiritually-refined imagination, quick to see, and skillful to apply the wealth of material ever at his hand. Most of our people are spiritually children, and like children are saying to us, "Preacher, tell us a story." Wise are we if we have the story ready.

Letters of An Embryo Preacher

A Force to Be Reckoned With—The Church Sexton

SEVENTH LETTER

Dear Father:

I have yet to speak, in these familiar letters, of one of the mightiest powers in the modern church—the church janitor. In ours it is many times a question who has ultimate authority, the janitor or the president of the board of trustees. The sexton is not a member of the official board, yet no board would dare to finally pass on any matter without making sure that it would meet with his approval. His pleasure is sought for every meeting which is held in the church; and the teacher exercises discipline over her class, in constant fear of his wrath.

It is a matter of record that the introduction of week-day schools of religious education had seldom succeeded on Saturday, because that was the day on which the church must be cleaned. Ministers may break their iron-clad rules to reach homes for emergency calls, but the sexton never breaks his iron-clad rules. Sweeping must take place at a certain hour; it will be followed in due time by the dusting, then properly closed, the church waits the services of the Sabbath day.

On Sundays he rings the bell, relying upon his watch, which is infallible, aids in preserving order in the congregation and at the Sunday school, and sometimes regulating the minister's sermon. In one instance which has come under my observation he has actually decided how long the sermon shall be. It seems the organ was

blown from bellows worked by a gas engine in the basement. It was one of the duties of the janitor to see that the engine was started five minutes before the sermon was over with, so that it would be ready for the closing hymn. The minister had always found his helper so reliable that he depended on him to give him the signal for ending his 30-minute sermon. But this pleasant spring day the janitor had decided to take a trip into the country. To accept a dinner invitation he must leave at 11:50. So, to adjust matters, he started the bellows pumping 10 minutes early. The minister believing that he had been too exhaustive, stopped his sermon, and after singing, church was dismissed. The sexton had his dinner on time.

Dean Hodges remarks in one of his books that the average church sexton is in league with the devil. That is, he manipulates the system of heating and ventilation to counteract anything the preacher might do by his sermon. Temperature and cleanliness are large factors in proper worship. A holy atmosphere is not necessarily an unventilated one, though we sometimes think so. Dusty pews have disturbed the worshipful spirit of many a devout sitter. Cold air is not always pure air. These things, over which a janitor presides, are assuredly important factors in the proper ministration of a church.

Church janitors come from a wide field. Men of almost every race and calling make up the great body of

army mechanics. Some are ministers, retired to live on nothing a year, who thus seek to be doorkeepers of the house of their Lord. Again it may be a school boy, with little sense of propriety of the task. And there is always the village philosopher who could never get down to more strenuous work and thus seeks to work out his salvation. There are sextons who are authorities on church government and sermon composition.

But too often their education has been cultural rather than practical, and they know more about sermon style than they do about heat calories and drafts. St. Paul and St. Augustine are more familiar than First Principles of Heat Circulation. There is probably a good reason for this. If we had required their attendance at conferences for the principles of simple mechanics as much as we require their presence at meetings for Biblical and spiritual instruction they would be trained in better ways of service. Similarly if the papers and helps left in the pews had more to do with the practical affairs of life and less with the spiritual phases, their hours of reading would prove instructive in that particular.

It might be well for the church to promote conferences for the sextons of the community. They could consider their common problem, and I am sure would all be helped by the discussion. Many of our towns would profit by a uniform method of ringing church bells. When in college I stayed one week-end with one of the boys who lived in a town of about 5,000. The sextons worked in harmony there in the ringing of their bells. The Methodist church always started it with a few rings. Then the Presbyterian followed for the same number. The Baptist, Episcopal and Catholic followed. Then the same order was followed again. Each had the same rhythm. It was a pretty and pleasing call to worship, and it all rested in the hands of the various church janitors. In Greensboro each janitor goes by his own watch, and each rings the bell in his own way.

A conference of sextons could arrange for simple co-operation such as this. But it could go still further. Short courses in dustology, principles of ventilation, disinfecting power of air and sunshine, and similar studies could be considered. The relation of dust and disease germs would be interesting. And always there should be the simple mechanics of shaking a furnace and reading a thermometer.

There is no reason why inspirational studies might not form a part of the curriculum. Who needs to know better the purposes for which the

(Continued on Page 332)

New Life in the Old Order

By Richard Braunstein, Highland, N.Y.

ONE reason why many churches do not grow is because they become rutty in their plans and programs—too much of the same thing. A change of scenery is good for the tired business man, and a change of air is helpful to those who are sick—a change of name is a stimulant to any organization. Maintain the same policy, but give it a new name. The writer revived the prayer meeting of one church by calling it the Mid-Week Service. One of the boys' clubs had its name changed from The Boys' Guild to The Modern Knights. The Ladies' Aid Society was rechristened The Woman's Auxiliary. There are infinite possibilities suggested by this method; and it is all as simple as A. B. C. "What's in a name?" Nothing. Labels are tags of identification, but not motive power.

While a change of name is good, a change of program is equally potent. There is no logical reason why we should do a thing in the same way, week after week. "Variety is the spice of life." For example: Begin your prayer meeting with a scripture reading, instead of a hymn. Or use a number of hymns as a beginning. Select the hymns according to a theme—hymns of faith, for instance. Use a biographical study one week; use a hymn study the next week; use great epochs of church history the week after. "Please do not drive in one track, and avoid making a rut"—is a road sign for the general highway and good sense for those who travel spiritual routes. If the gospel worked in the first century it will work in the twentieth century. Steam is steam, whether generated by wood, coal, electricity or friction. God's power is God's power—it is always the same power, but it is not always the same process. The first century gospel needs to be given a twentieth century direction. Old-time methods must give way to new-time methods. The old passion is made efficient in the new program. The times have changed but God has not. The day is new but the heart of humanity is old.

The modern church does well to take a hint from modern business, and the modern pastor does well to copy the modern business man. If a Wanamaker conducted his business the way some of our preachers conducted their business he would soon file a petition in bankruptcy. If Henry Ford used the same methods to market his machines as some of our official boards use

to sell their religion, the flivver would not be such a popular commodity. The movies get the crowd—they make themselves interesting. That is to say their advertising copy is interesting. It has an appeal. Our wares are not the same as the movies—thank God—but more interesting, and of greater benefit to mankind. On the other hand, it is necessary to catch the eye and enlist the interest of the general public. This can be done without being sensational; but it cannot be done without a knowledge and use of psychological methods—the principle that when a thing is constantly affirmed it cannot be denied with success. Church-going is a habit, and needs cultivation. The word "addict" is not a pleasant word. We seldom use it in connection with worth-while matters. But Saint Paul speaks of being "addicted to good works." The business of the minister of today is to form church-addicts; and in this he must use some worldly wisdom and human ingenuity.

S-a-n-d

I observed a locomotive in the railroad yards one day,
It was waiting in the roundhouse where the locomotives stay;
It was panting for the journey, it was coaled and fully manned,
And it had a box the fireman was filling full of sand.

It appears that locomotives cannot always get a grip
On their slender iron pavements, 'cause the wheels are apt to slip;
And when they reach the slippery spot, their tactics they command,
And to get a grip upon the rail, they sprinkle it with sand.

If your track is steep and hilly, and you have a heavy grade,
And if those who've gone before you have the rails quite slippery made,
If you ever reach the summit of the upper tableland,
You'll find you will have to do it with the liberal use of sand.
From Climbing Manward, by Frank H. Cheley.

A Proposed Clinic Church

The pastor of the Clinton Avenue Reformed church of Newark, N. J., has faith in a church clinic. To make such an institution possible in the down-town section of his city, the Rev. Philip H. Clifford suggests the raising of an endowment for it. Those in need of financial, physical and psychical, as well as of spiritual help could come to the church clinic which would have a staff of experts to carry on the service. Dr. Clifford believes the establishment of this kind of church depends upon the federation of down-town churches now in existence.

Form-Letters That Have Lifted the Financial Load

By William L. Stidger, Author of "Standing Room Only," "That God's House May Be Filled," "Symphonic Sermons," etc.

A FEW preacher friends who are on my mailing list for our form letters say to me, "Why don't you advertise these letters, and send them out to preachers?"

I decided to do that at one time, and have saved thousands of them, that were left over from our mailing lists. Then came the idea that they would reach a larger group of men, if they were published through the medium of a practical preacher's magazine, like this one.

Therefore I have carefully selected for this series of articles from the accumulation of form letters that I have been writing, under the hot stress and need of every day and week church life, the letters that I feel have stronger pulling power than the others. I am giving, in this series of articles the cream of ten years of experience in church work.

I have always sent out at least a dozen sets of letters a year in my church work. In little Calvary, San Francisco, when I only had about 200 members, I sent out a dozen letters every one of the three years that I was there. The letters kept me closely in touch with my people. Folks like to get them if they are written interestingly. They do not receive a form-letter from a preacher as they do the ordinary letter.

In this particular article on form letters I am laying stress on letters that I sent out purely for financial appeals, at the end of the year, just before conference, or just before the winding up of the affairs of a church year. As everybody knows certain types of people will put off to the end of the year what they expect to pay to the church; and unless a strenuous campaign is carried on, the church loses about thirty per cent of what it ought to get from these people, who should have paid their bit week by week.

Last year I sent out two letters touching up the delinquents. In other years we lost several thousand dollars by just letting these delinquents slide; by not following them up. This year with these letters we saved what our Finance Committee estimated to be nearly \$4,000.

Most people really intend to pay the pledges that they make to a church; but they neglect it week after week, and then it gets so large at the end of

the year that it is too much for them to pay in one lump sum. However a careful presentation of the needs of the church at the end of the year, and a sincere plea, through letters that go out to this select group will get unusual results.

It will be noted that, in the first letter of this type that I sent out this year, I called attention to the fact that this was a select group of only two or three hundred; that I was one of that group myself. It was an actual fact that my own pledge had been neglected. That gave me an opportunity of including myself honestly in the careless group, and it also gave me an opportunity of showing that the matter of neglecting church pledges was rather a universal habit.

After receiving this letter, one of my keenest business men called me on the phone and said to me: "Say that was a corkin' fine letter. You are a master at the art of writing a letter that gets results. I sent my check this morning and fifty dollars extra for what I learned about letter writing in your form letter. I'll give you a regular job in my real estate office any time you want it. That point of including yourself in the delinquents was a corker. That's what gave it the punch, and that's what made it appeal to me; and that's what will make it appeal to every man who gets it. That is what brought my check at once."

I was pleased to receive that call from that particular man, because he is one of the keenest real estate men in Detroit; and it showed that my psychology was right, and that the appeal in my letter had not hurt anybody's feelings; and that it was getting results. The thing that I was afraid of was that I might hurt somebody's feelings in making the letter as strong as I did. My own name being among the list saved the letter from that danger.

I am using that letter as the first letter of this series in order to illustrate the way I think that a campaign of this kind at the end of a church year ought to start out.

The response to this first letter at the end of the year, our wind-up, gleaning drive was remarkable. Checks came in that we never expected to get. Folks who for three years straight had left half of their pledges unpaid came through with a check that paid their

pledges up to the end of the year. It was such a remarkable result that I asked my Secretary to give me some statistics. She informed me that there was about \$4,000 in outstanding obligations and that more than \$2,000 came in as a result of that first letter. That cut the list of delinquents down from three hundred to about 150. I thought it over for a week and suggested to my Secretary that I send out another letter to the 150 who were still delinquent. She felt that I would offend that small group sending two letters so close together. I said, "It doesn't matter. If they get offended about being courteously asked to pay their debt to the Lord they will have to get offended."

Besides I was curious to know just how close to one hundred per cent we could collect on this year's pledges and outstanding income that we had a right to have, if I sent a follow-up letter; and a third one if that was necessary. Nine churches out of ten come up to the end of the year and lose from twenty to thirty per cent of their pledged money simply because these delinquents are careless and are not carefully followed up.

So I finally decided to send out that letter over the protest of my secretary, whose advice I usually follow because she is a shrewd business woman and a good student of the psychology of folks.

I wrote that letter with even more care than I had written the preceding one, for it was to go out to even a more exclusive group. It was to go out to a group that had withstood the entire church year of appeals, and that had not been touched by the letter that went to the three hundred. This must not offend, but it must be firm, with a touch of finality about it; an imperative appeal that they go all the way and pay their pledges up to date.

Once again I made use of a touching, human interest story to focus what I wanted this small group to do. That story and the letter follow, and both speak for themselves:

The results of this letter were even more striking than the other one. The money began to pour in, and before we were through getting checks and cash we had collected close to 95 per cent of all pledges, which, any preacher will understand, is a phenomenal record.

That human interest appeal had hit the nail on the head. It had touched their hearts. The careless ones began to take notice. The indifferent ones came in person, many of them to pay that delinquent pledge.

I have been using these church-form letters for ten years in nearly every department of church work, but this was the first time I ever tried out a follow-up plan to get delinquent pledges paid up in a short time. Hereafter I believe it will pay me to have a campaign of a month, with four letters going out, if that many are necessary, to get in every possible cent of that delinquent money.

We got in more than \$3,500 by these two follow-up letters; and the printing,

mailing and posting of the letters did not cost us more than one hundred dollars, all told, if that much.

I plan hereafter to start the last month of the church year and write a special appeal to all delinquents. After the response to that first appeal is tabulated, I shall send out another letter to the diminishing group, and, if it is necessary, a third letter; and finally a personally dictated letter to the few who remain, until I get as close to a 100 per cent collection as it is possible to get.

I believe that these letters will be helpful to any preacher who is desirous of running his church finances in as ship-shape a fashion as a business office.

Renovating a Sunday School Library

The First Reformed church of Philadelphia, Pa., abreast with the times, decided that it had a useless library on its hands. As its old Sunday school books appeared to be antiquated, it set about to remedy the situation. First, lists of books were obtained from librarians of the public libraries of Baltimore, New York and Philadelphia, and 400 of the most called-for juvenile books were selected. Next, from a list supplied by the English department of the West Philadelphia high school there were taken such books as are assigned to students for collateral reading; and a parents' and workers' library of about 100 volumes was chosen. All of these can be furnished now by the Sunday school library, as well as a supply of the best fiction, biography and religious books for adults.

LETTER No. 1

SAINT MARK'S CHURCH
Methodist Episcopal
Detroit

Friday, Sept. 12th.

"The only thing that I can do
Is tell this story unto YOU—

And you who receive this letter

Are a very select group—one of which "I am whom."

A public speaker once opened his address by saying: "There are in this world just two classes of people, one of which I am whom."

The reason why YOU and I happen to come into this story is because we both have a rather universal habit; that of putting off until tomorrow what we ought to do today.

When I got home from Europe I was informed by Miss Cambridge, our Secretary, that I owed the church \$98 on my pledge. Rather a sudden jar after spending all I could beg, borrow, and steal to take my trip? But we have managed to scrape that amount together, and on Sunday we will put it in our little envelope and balance our account, and pay our pledge to St. Mark's up to October first.

It occurred to me that YOU also would want to do that when you know how much it will help out.

At the present time St. Mark's owes up to October first, which is the end of our fiscal year \$4,570.27. But to set off against that we have in cash \$1,247.27, and about \$4,500.00 due in pledges from such folks as you and me. None of us owe a great amount, but when we all pay our pledges up to October first it will be enough to settle every cent of unpaid bills that St. Mark's owes.

Next Tuesday morning Mr. Meredith and myself will crank up the Ford, climb in, and start for Saginaw to attend the Annual Conference. When we get there we have to walk up before all of the Conference and make our report on St. Mark's. If you, who receive this letter will mail a check for the small amount due on your pledge we can walk up before that Conference with our heads up, and our pride in St. Mark's unbroken. But, if we are able to do that, it is absolutely necessary for all of these small pledges to be paid THIS SUNDAY or Monday. That is where YOU come in.

The inclosed statement shows three things: Your pledge, what you have paid to date on that pledge; and what you owe up to Oct. 1st which ends our conference year.

It is not a great deal for each of us to do—but in the aggregate it will make enough to pay all outstanding bills and keep our record clean. I am counting on YOU. My check is ready. Let's make it unanimous!

Fraternally and Faithfully,
WM. L. STIDGER.

LETTER No. 2.

SAINT MARK'S CHURCH
Methodist Episcopal
Detroit

Wednesday, Sept. 24th.

Here's a story that will interest you
Folks who receive this letter:

A little chap had to undergo a serious operation.

He was very much frightened, especially when he had to go under the ether. He begged his father to stay with him and to hold his hand. The little fellow took one deep breath of the ether, gripped his daddy's hand tighter, looked up into his father's face, and said "Daddy, you'll go all the way, won't you?"

"Yes, boy, I'll go all the way with you," answered the father.

That's the thing I am asking YOU to do this year. A week ago, when I got back from Europe I found a group of our best St. Mark's folks who had not yet paid their pledges for this year up to date. I was one of these "Best Folks" of St. Mark's. I had spent all my money on my vacation, but Mrs. Stidger and Betty and I scraped together enough to pay our St. Mark's pledge up to October first.

Many of those who had not paid responded to that letter and sent checks or cash to pay their pledges up to October first.

Of course, I know how easy it is to let a matter of this kind slip by. I do it myself all the time and put it off to the last minute. We are all more or less alike in such matters. In other words, we are all human.

But now we only have one Sunday left in our church year—and I am sending YOU this letter as a final appeal—begging you to help me—and to help the church by getting your pledge paid up to October first—today, or at the latest by Sunday.

If it were not so imperative I would not bother you again with this reminder. It will lift a burden from my shoulders. All of us paying this little balance will pay every cent of St. Mark's current debts. Any of us failing to do so, will cripple us just that much.

I am asking you to "Go all the way" this time—

I'll be watching the mails anxiously between now and Sunday—and on Monday morning, after our Sunday offerings are in—I will be anxious to know just how loyal YOU have been to the church. Thanks!

And don't forget that Sunday, October FIFTH is "Loyalty Sunday." You will get another letter this week about that. "Love and Loyalty will lift the Load." Get this year's pledge paid and then start in on October Fifth with a new bundle of envelopes.

Fraternally and Faithfully,
WM. L. STIDGER.

Letters of an Embryo Preacher

(Continued from Page 329)

house of God is erected and the proper ways of making it serviceable? To instruct all church janitors in the ideals of the gospel might advance the kingdom of God many years. Who, more than he should know the proper use of sacred things. Does he feel that his is a great task? Does he prefer to be a doorkeeper in the house of the Lord rather than to dwell in the tents of wickedness? It is a great thing to have such a part in the altar.

I suggested to Mr. Shaver that it might be a good thing, but he dismissed it with a shrug of his shoulders.

"All they will do if they get together will be to ask for more pay. Better let good enough alone."

George, my janitor, really is a jewel of a man. He is narrow and prejudiced, but at the same time he is a thinker. He will always fight for his rights, and is a little more punctual in going for his pay on Monday mornings than he is in opening the church to the sunlight on Sundays; but all together, I find him interesting. He draws some weird lessons from conditions about him.

He came in the other day to offer some remarks on the Sunday morning sermon.

"I have been trying to find that text you used yesterday. It was the one about the trees and the woods. 'You can't see the woods on account of the trees,' that was it. I can't locate it, but I do think that it was a splendid sermon."

"Most of us never get a chance to come in contact with the big things of life because we are so busy bothering with the little things. We fail to get the big vision because of the little things close at home. That is just the trouble with me. I go home from the services, often more tired than when I came to church. That isn't right. It certainly isn't worship."

"As I sit in my chair near the door, while you are preaching, I hear a certain amount of the sermon, but I am always thinking of the boiler or the ventilator, or something like that. I know that just as soon as the red line gets above 70 that Miss Havens, who watches the thermometer constantly, will begin to sneeze. And as soon as it gets under 65, Mr. Knowlton, who sits near the other thermometer, will begin to shake. It makes it rather difficult to adjust the matter. But I finally solved the problem. I had the one near Miss Havens adjusted so that it registers five degrees too low and the other adjusted five degrees the other way. That makes it better for all of us. But between the thermometer and

What To Do In April

A Department of Reminders

During the months which have passed, the department of reminders has dealt largely with plans. But April is the month of consummation. Those who have planned ahead will reap the harvest during this great month of the church year.

Palm Sunday, April 5—Many churches use this day for the confirmation and reception of members.

Holy Week (April 5-April 12)—A week for special services for worship, meditation, and decision. Many plan to follow the Bible readings by the various days during this week.

In many cities noon meetings are planned in some down-town section for the week.

Good Friday, April 10—This is a legal holiday in some states. The custom is observed, in many others, of making it a half holiday, places of business closing at noon. Three-hour devotions are possible, from noon until three o'clock, in memorial of the hours during which Christ hung on the cross.

Easter, April 12—The great day of the church year. "Christ is risen."

After Easter, what?

Too often, immediately after Easter, services begin to lag, and congregations grow small. It is a splendid time to announce a special spring program which will hold the congregation. Remember that May has Mothers' Day and Memorial Day. While the interest is at white heat make your announcement for services for a month in advance.

Kindness - to - Animals Week April 13-19—Those who may desire material for the observance of this day can secure it by writing to American Humane Society, 180 Longwood Ave., Boston, Mass.

the dusty pews I don't get much chance for spiritual relaxation.

"I suppose that it doesn't make any difference whether a janitor gets a chance to worship or not; but there are others who have trees which keep them from seeing the woods. There is Harvey Davidson, who keeps the record of the church attendance. He is always stretching his neck looking here and there to get his report ready. If he is pleased he smiles and passes it on to his wife. Every body in the pew looks and feels pleased. They see the tree, but they don't see the woods."

"And Mrs. Harris is so busy with her choir that she never hears a sermon. Mrs. Robinson is so afraid that the announcement of the Ladies' Aid

will not be read that she is nervous. Mr. Shaver is so busy trying to figure out the collection that he doesn't listen. And Ray Hartway is on the reception committee. He is always so busy shaking hands that he could never tell what you were preaching about.

"And sometimes I think that you are so busy trying to remember your sermon that you don't get much spiritual help from the services. That was a great text about the trees and woods. I wish that you would give me the chapter and verse, so that I could mark it in my Bible."

Well, I told him, as is customary, for him to look it up himself, on the ground that he would remember it longer. But then I added that he might read Luke 10:41-42, at the same time, for that might give more light on the subject. But he preached a mighty good sermon to me that day.

I have told you these things to prove my contention that the church sexton is a real power in the average church. Unheralded, perhaps, but he is there, all right. When he resigns, his loss is felt immediately. Should he be sick for a week something is sure to be out of place the following Sunday. He is underpaid and over criticised. Many times he is arbitrary and tyrannical. But the one who is faithful in taking care of the properties of the finicky church is going to have his reward.

But, like the minister, he will have to wait until the world which is to come. The church has unlimited resources, judged in the terms of eternity.

But it seems well-nigh impossible to get tangible advances for the work of today.

New Books on Welfare Work

Students, as well as social and religious workers, will welcome the new volume in the Chicago University's social science series, the "Family Welfare Work in a Metropolitan Community." This book by Sophonisba P. Breckinridge is the first of its kind, and contains much valuable information in social case records from the welfare agencies of Chicago, and statutes, annual reports and other documents to aid in the study of the records. Special family difficulties are illustrated, and attention is given to the institutions with which students must co-operate.

A Special Lenten Work

Every year the Bishop of London requests that some capable writer prepare a book especially for use in his diocese during the Lenten season. This year the Rev. G. A. Studdert Kennedy, "Woodbine Willie," has complied, with a book entitled, *The Word and the Work*. With an introduction by the Bishop of London himself, the volume will appeal to many readers.

The Editorial Page

He Is Not Here; He Is Risen

IF THERE is any one season when the minister's work seems worth while, it is at Easter. There are filled churches, there is wonderful singing, great happiness. The very stones seem ready to cry out with joy. The minister who has worked hard throughout the preceding months finds a strange happiness in his heart, and he is certain to say to himself, "It is surely worth while."

But the experience of that day loses its brightness as time moves on. Congregations grow indifferent, and the questionings again come to the mind: Would it not be well for him who ministers to realize that Easter Sunday was not the only time when it could be said of Jesus, "He is not here; He is risen?" The Savior had the habit of rising over the difficult and disappointing things of life.

Go back to the first days of his ministry, when he is taken by the devil into the wilderness, and there tempted. What temptations they were: Food, spectacular appeal, sovereignty! "All these I will give Thee if Thou wilt but fall down and worship me." Did ever man face such temptations? Satan thought that surely he had him in his power. He was ready to take him by the hand. But behold—he was not there. He had risen.

Then there was the constant temptation to be intolerant. This is the particular temptation of the religious man. The apostles were good men, but they yielded to it. There was the temptation which called Him to ignore the baptism of John. Why should he be baptized by one inferior in the sight of God? There was the temptation to call down fire on the Samaritan village which had refused to receive Him. There was the temptation to forbid them who did not follow with His apostolic group, from the casting out of devils. Again Satan smiled. He surely had Him this time, he thought. But when he looked for his grieved man He was not there. He stood as a God-man. He had risen.

Then one of the finest illustrations of the ability of Jesus to rise above the limitations of life was His breadth of vision, which included all human kind. Born of the Jews, a very exclusive people, He resisted the temptation to exclusiveness. Recall the story of the good Samaritan. Remember the account of His talking to the Samaritan woman at the well. He gladly received the Greeks to Himself. In many respects His last command to His disciples is the most marvelous of all His words:

"Go ye into all the world and make disciples of all nations."

He refused to be tied to the provincialism of His people. His brotherhood was not limited by race, creed, nor color. The temptation may have been to go to the Jews. But when they would call Him a Jew He was not there. The tomb of exclusiveness was empty. He had risen.

After we have watched Him rise above the difficulties and temptations of life, it seems the most natural thing in the world that on that greatest day of human history, angels should give their message to the waiting loved ones in these words, "He is not here, but is risen. Behold the place where the Lord lay."

The Supremacy of the Parish

IT IS in our day that the pastor seems to have come into his own. He has not always held a very exalted position in the eyes of the church. In the old church he used to groan, at times, as he ground out the tithes to provide elaborate fittings for his superiors or to provide monastic orders with the means whereby they could exist. He wasn't considered much. He ministered to the sick and dying, became a friend of the peasant and child, but after all he was merely a parish priest. The best men were destined for better things.

In our own time the pastor has not always been given recognition of his services. He has been, too often, merely the man in the field. The ambitious men have become presiding elders, bishops, executive secretaries, promoters, college professors, evangelists or toilers of some other species. I can remember the advice the old friend of the family gave me, "Willie, my boy, study hard, work hard, and some day you may be a board secretary."

But like a flash the whole thing has changed. The parish has come into its own. When one thinks of the great men of the church he thinks of men who are acting as pastors. Test votes for public opinion as to best preachers show that pastors lead the field. The religious books which are read are written mostly by pastors. The day is not far past when the mere announcement that Dr. ————, a representative of our denominational board would preach, was sure to bring a full house on Sunday morning. Now people say, "I wish our pastor wouldn't permit so many of these men to speak in our pulpit."

There are a number of reasons for this transition. Probably these given here do not cover the field thoroughly, but they at least point the way.

1. There has been an equalization of salaries between denominational employes and the parish ministers. Even Christians are very apt to judge the service of a man by the salary he receives. And the minister himself is not free from economic pressure. As the salaries began to increase there was less competition for the executive positions.

The great increase in rentals has emphasized the value of the church providing a residence for its minister. This one item alone has made many men feel that, after all, the parish is a mighty good place to be.

2. There has been a growing recognition, on the part of the churches, of the value of the local minister's services. Business men who have been brought into positions of responsibility in local churches have been able to see the demands made upon the minister, and know that it takes a pretty good quality in an individual to be a successful pastor. The increasing interest of the laity in the work of the church has been a good thing for the conscientious pastors.

3. But after everything else is said and done, the supremacy of the parish has been brought about by the realization that there, and there alone, are the true contacts with life. The pastor is in touch with life. A minister can never be satisfied with figures and books.

His field is life. His is a service to man. The parish offers this opportunity.

The parish may be very disturbing to one's tranquility of mind. There may be petty problems in arranging for the packing of the missionary barrel, which the man who divides the budget of millions does not have to endure. And it gets irritating to constantly receive communications from this source or from that, saying "We expect your church to raise so much." But after all these things are said and done, the minister deals with men and women, boys and girls. His is not the labora-

tory of bottles or machines, but of flesh, blood and spirit. He has a rendezvous with life.

Even as we write there is the pounding of feet in the gym. upstairs. A junior basketball game is on. A telephone call interrupted bringing the information of a new baby to add to our congregation. A boy stops in to see why his name wasn't published among those who worked out the last Bible cross-word puzzle. There is an invitation by telephone to go with some young men to a hockey game.

This is the parish. It is life.

Seasonable Sermon Subjects

Palm Sunday

I tell you that if these shall hold their peace, the very stones will cry out. Luke 19:40.

He hath on his vesture and on his thigh a name written, King of kings and Lord of Lords. Rev. 19:6.

Blessed is the King that cometh in the name of the Lord. Luke 19:38.

Fear not, daughter of Zion, behold thy King cometh, sitting on an ass's colt. John 12:15.

Good Friday

He was despised and rejected of men; a man of sorrows and acquainted with grief. Isa. 53:3.

Apart from the shedding of blood there is no remission of sin. Heb. 10:22.

The Seven Words from the Cross.

1. Father forgive them for they know not what they do. Luke 23:34.

2. Today thou shalt be with me in Paradise. Luke 23:43.

3. Woman behold thy son....behold thy mother. John 19:26, 27.

4. My God, my God, why hast thou forsaken me. Mark 15:34.

5. I thirst. John 19:28.

6. It is finished. John 19:30.

7. Father into thy hands I commend my spirit. Luke 23:46.

Easter Sunday

His name shall endure forever; His name shall be continued as long as the sun:

And men shall be blessed in him; All nations shall call him happy.

Psalms 72:17.

Now is Christ risen from the dead. I Cor. 15:20.

That I may know him and the power of his resurrection. Phil. 3:10.

She beheld two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain. John 20:11.

Except I shall see in his hands the prints of the nails... and put my hand to his side, I will not believe. John 20:25.

Recently I read of a man who looked upon attendance upon church services as an event in another way. He said that the first time he attended church they threw water on him, and the second time they tied him to a woman that he had to live with the rest of his life. "Yes," his thoughtful friend replied, "and the next time they will throw dirt on you."

I want to tell you how much I appreciate your magazine. It is too good to be true.—Albert S. Kilbourn, First Congregational Church, Eddyville, Ia.

FOR WEATHER WATCHERS ON THE SEA OF LIFE

Today and Tomorrow

A thought has been singing its message to me,

Like the song of a bird in the night; My sleep since I heard it is dreamless and free,

My spirit unharassed and light;— The sunset across the blue heavens may fling

A forecast of foul or of fair; But whatever tomorrow, today I will sing,

For God will not fail to be there.

In Fair or Foul

When blows the wind sweetly, then sail most discreetly,

And watch the low clouds in the west;

When skies seem the fairest, take heed what thou darest,

And let not thy vigilance rest. When fierce the wind ravest, then face it your bravest,

Your eye on the wave just ahead; When hope seems the slightest, trust God and hold tightest,

And never say die till you're dead.

Henry H. Barstow.

She Story of Two Speeches

An eloquent word—for the Master, Yet half for the speaker, too;

For he sought as his gain the praises of men

And not the good he might do.

So the angels sadly left it,

And for all of its lofty sound, Men tossed it a while to and fro with a smile,

And then let it fall to the ground.

A stammering word for the Master,— Blundering, timid, and slow;

But the best he could do, for his purpose was true,

But his heart was a-thumping so.

Yet the angels seized it and bore it On pinions happy and strong,

And made it a sword in the war of the Lord,

The struggle of right against wrong.

For the battle is not to the giant, The race is not to the fleet,

And an armor of might for the bitterest fight

Is found at the Saviour's feet.

And thrones in the highest heaven, And the laud of the seraphim,

Are for weak ones that dare follow Christ anywhere,

Yet, venture to fail—for him.

—The Way.

The House of Remembrance

"And thou shalt remember that thou wast a bondsman in the land of Egypt, and Jehovah, thy God, redeemed thee."

If from despair my soul should rise, And happiness attend my way;

Should fortune grant her fairest prize, And prayers seem answered ere I pray;

Then, Memory, come and call me back, Bring me in mind to days of yore,

Let me not forget the pain I've had, Nor break complete from days before.

If in that day I close mine eyes To needs of others, casuals of the strife;

If I but turn my back on tragedies Of those who long for love and life;

Oh, Memory, come and call me back, Surround me again with rank despair,

Make pain and hunger pillow my head, Till brotherhood breaks in blossom there.

Timely Themes

From an announcement of the Congregational Church of Newtown, Conn., we gather the following themes for Lenten sermons.

Jesus, the Ideal Man.
Jesus' Ideals of Growth.
Jesus' Ideals of Personal Righteousness.

Jesus' Ideal of Service.
Jesus' Ideal of Friendship.
Jesus' Ideal of the Kingdom.
Jesus' Ideal of Immortal Life.

To Preachers

If you've got a thought that's happy, Boil it down;

Make it short, and crisp and snappy— Boil it down.

When your brain its coin has minted, Down the page your pen has sprinted,

If you want your effort printed, Boil it down.

Take out every surplus letter— Boil it down;

Fewer syllables the better— Boil it down.

Make your meanings plain—express it So we'll know, not merely guess it;

Then, my friend, ere you address it, Boil it down.

Skim it well, then skim the skimmings, Boil it down.

When you're sure 'twould be a sin to Cut another sentence into,

Send it on, and we'll begin to Boil it down.—Sel.

Not Narrow

It is becoming impossible for those who mix at all with their fellow men to believe that the grace of God is distributed denominationally.—Dean Inge.

Choice Bible Chapters

Twenty-five Scripture chapters that everyone should know have been selected and compiled under the head of "Choice Chapters" by the Rev. Frank Hampton Fox, pastor of the First Congregational Church at El Paso, Texas.

"I am using this list with good results among my own people, and have asked that they learn these chapters," Doctor Fox said. A copy of Dr. Fox's Choice Chapters follows:

CHOICE CHAPTERS

Study these until you can repeat them from memory.

- Psalm 1—"Blessed is the man."
 Psalm 8—"What is man?"
 Psalm 19—"The heavens declare the glory of God."
 Psalm 23—"The Lord is my shepherd."
 Psalm 46—"God is our refuge."
 Psalm 51—"Have mercy upon me."
 Psalm 90—"Lord Thou hast been our home."
 Psalm 91—"The secret place of the Most High."
 Psalm 103—"Bless the Lord, O my soul."
 Psalm 121—"I will lift up mine eyes."
 Psalm 139—"O Lord, Thou hast searched me."
 Isaiah 53—"Who hath believed our report?"
 Matthew 5, 6 and 7—"The Sermon on the Mount."
 Luke 15—"The Prodigal Son."
 John 3—"God so loved the world."
 John 14—"Let not your heart be troubled."
 John 15—"Abide in Me, and I in you."
 Romans 8—"There is no condemnation."
 Romans 12—"A living sacrifice."
 I Corinthians 13—"The Psalm of Love."
 I Corinthians 15—"The Resurrection."
 Hebrews 11—"The Psalm of Faith."
 Revelation 21:1-5, 22 to 22:5—"The Holy City."

Radio

The Glasgow presbytery of the Church of Scotland has decided to instruct its ministers to refuse facilities for the broadcasting by radio of entire church services, on the basis that such broadcasting has a tendency to encourage people in staying away from church.—The Baptist.

The Federal Council of Churches of Christ in America has taken cognizance of the growing complexity of the broadcasting situation, and has appointed a committee to make a thorough investigation of the situation.

Meanwhile newspaper radio editors tell us that the public is complaining because religious material has so much space in the air.

The Radio and Sects

Not only are the Catholic and Protestant churches, in general, now using the radio, but special sects like the Zionists at Zion City, Ill., the Seventh-Day Adventists, at Berrien Springs, Mich., and the International Bible Students, who have a station on Staten Island, are taking advantage of broadcasting opportunities.

How I Met a Critical Situation

By Our Readers

(We will send a copy of "How to Make the Church Go," to writers whose letters are used in this department)

Checkers and Movies

I WAS sent on my first charge to four country churches, the memberships of which were as different as it is possible for people to be. One church, composed almost entirely of fishermen, who were possessed of rather strange ideas in some lines, was my special problem. I had not been in this community long before I saw that I would either have to walk the chalk line, or else boldly proclaim the truth as I saw it, and abide by the consequences. The crises began to come rapidly.

One afternoon, while in a store in the little village I was attracted by a game of checkers. At the conclusion of the game, since I was anxious to get acquainted, I asked if I might play. A young man agreed, and we had several close games. We parted good friends, and I agreed to meet some of the men later for a game of rook.

A week or so after this incident, a lecturer on prohibition came to my charge, with a moving picture, showing conditions existing, and furnishing an excellent opportunity for people to see what was being done in this work. I announced the lecture at this church, and the building was crowded with interested and enthusiastic listeners and spectators.

Sunday came, and as I walked to the church I was met by one of the oldest members, who with tears in his eyes informed me that I, his preacher, had been seen *playing checkers with one of the most notorious sinners in the community!* The accent was equally distributed among all of these words. Then he tremblingly divulged the rumor that I had even planned to play rook! I was torn between emotions: sympathy for the old man, and amusement over the entire affair. I sized up the situation, admitted that it was true, and stated that if it was an offense to anybody I would be careful in the future. I thought the incident closed, and went into the church. To my surprise, there was only a small congregation present. After preaching, I inquired the cause of the small crowd. It was hinted that the moving picture in the church had offended many. I was overcome!

After a week the discussion grew hotter and the situation more critical. I determined to take the bull by the horns. I prepared a sermon on the fifteenth verse of the seventh chapter of Mark, "There is nothing from without the man, that going into him can defile the man, but the things which proceed out of the man are those that defile the man." In this message I discussed all of the issues that had appeared, trying to show plainly and sympathetically that Christianity did not hinge on such things as checkers and a proper use of the moving picture.

The result was all that could be desired. I did not hear the issues brought forward again. Peace and harmony prevailed ever afterward.—C. F. Williams, Virginia.

The Hard-Shelled Elder

(Actual experience, put in the third person.)

IT WAS in his first charge. On leaving the seminary, as a self test, the most difficult church that offered was accepted.

The session had but two elders serving life terms. They were at variance.

Sensing a bad situation, as well as a partial explanation for the critical condition of the church, patience and tact were resorted to without avail.

At the annual congregational meeting the rotary scheme of eldership was unanimously adopted. The old elders were continued, and three new ones added.

Practically all had left the church, when the pastor, stepping into the vestibule, came face to face with one of the old elders.

Without pause the elder said, "I will not allow that action to stand, sir."

"What action?" inquired the minister.

"That new-fangled scheme of eldership, sir."

"But it has been made a part of the action of this church without a dissenting vote."

"That makes no difference, sir; I will not allow it to stand, I tell you."

"But it is already standing, and it is going to continue to stand until this congregation, by a similar process, changes it."

"Then, sir, I will not serve longer as elder in this church."

"If you feel that way you can resign."

"But I won't resign, sir."

"All right then, you can serve. Either way I am satisfied."

"Then, sir, I am against you, and you will have to leave this church."

"Thank you for your frankness. I am here to serve this church, and propose to do it until it can be made a more desirable place for another minister. As officers in this church let us overlook personal differences and work together for God. Here, sir, is my hand on that."

The outstretched hand was ignored as the elder retorted, "I am against you, sir, and henceforth you will know it." Turning abruptly he disappeared in the dark.

Time passed. That elder did all in his power to hinder. People wondered. He would give no satisfactory reason. It was proposed to put him out of the eldership. The pastor urged patience, advising that he would be more dangerous off than on the session.

Two years went by. After an evening service he again met the pastor in the vestibule. They left the church together. "Will you step into the manse?" He would.

The hour grew late. Conversation had not lagged. Suddenly he blurted, "Pastor, I have misunderstood you. I told you I was against you. I have been. But now I am for you."

To the end of that pastorate, in season and out of season, that elder went

the limit to make good on that assertion; and that pastor, still in service, often wishes more elders would show the same zeal for work and helpfulness in effort that stubborn elder, evidenced from that day forward.—Rev. M. S. Axtell, Nebraska.

Bucking the State Superintendent

IT WAS my first pastorate. The superintendent of missions had said it would only be for the summer, as the church was to merge with another of the same denomination in the town.

I reached my destination and went immediately to look the church over. It was very much in need of repairs. No paint, no bulletin board to indicate the name of the church or the time of its services; grass grown tall on the lawn; broken window panes.

I found the situation to be a thorny one. The people were discouraged, deep in debt, with conditions growing worse, and much against their will, had been induced to agree to merging.

In the 50 years of the church's history they had been supported by the denomination to the tune of \$300 a year.

For six years they had been unable to reduce the principal one dollar, and had a hard struggle to meet the interest when due at the bank each six months. What was the trouble? If it could be found the problem might be solved.

I found after a month's study of the situation that the State Superintendent had a "key man" in the church. This man hoped to buy the parsonage at a reasonable price when the church was sold. The State Superintendent wanted to see one large church in the town, and the rights of a self-determining body were ignored. Moreover, the key man was trustee, superintendent of Sunday school and church treasurer. He ran the church, and the State Superintendent ran him.

After two months the church decided they wanted to keep their own property and call me as pastor.

I never can forget that night. The State Superintendent was present, and he was wild at being frustrated. He threatened to cut off the \$300 a year support on my salary if the church acted against his wishes. I advised the church I had a call to another church at \$1,600, and not to consider me, but if they would stand true I'd take their offer of \$900 and fight it through.

They called me that evening. Next day I received a letter saying I would not receive any more money from the denomination. The church was at last self-supporting, after a 50 years' history.

Months of struggle and economy followed. In a little over two years the church was free of debt, the pastor's salary raised to \$1,200, all debts wiped out, many improvements made, and the Sunday school showing a 100 per cent gain. The "key man" lost his offices and three new men received a new office. The balance of power was distributed more evenly and wisely, and the "key man" left.

Now everybody is contented; and, though less than 90 in membership, we own a property valued at over \$20,000, and still hold the fort.—P. McI. C., Maryland.

Stores Close on Good Friday

The churches of one community, desiring to have uniformity in the observance of Good Friday had the following window card prepared for distribution. Practically all of the churches, Catholic and Protestant, planned to have services at that hour. Most of the business places were glad to co-operate by closing for the single hour. The window card used in this instance was 9 inches by 13 inches.

A Debt of \$12,500 Cancelled by Mail

Not wanting to make the payment of its debt a part of the church services, the Central Congregational church, Worcester, Mass. conceived of the happy idea of a mail campaign. It has now wiped out the heavy debt, incurred during the war, and the church has besides, a surplus of \$1,000 from its appeal by mail to all who might help a burdened organization.

THIS STORE WILL CLOSE GOOD FRIDAY

2 to 3 P. M.

JESUS DIED

The Churches Are Open For Service of Prayer and Meditation at
This Hour

Sectional At-Homes

Reducing the problem of pastoral calling to simple proportions is a method being worked out with marked success by the Rev. Thomas S. Brock, pastor of the First Methodist Episcopal church, Camden, N. J.

The reverse side of the post-card reproduced below speaks for itself. Instead of visiting each family periodically, thus necessitating sometimes long intervals between the visits, as in case of large parishes, the pastor this way is able to meet several families at one time.

The next time he visits that same vicinity, the meeting will be at the home of another family, and so on.

Progressing with Pigs

The young people at Caldwell, Idaho, wanting to do their bit towards financing missionary and other religious activities, formed what they call a "Pig Club." A leader secures pigs when they are but ten days old, each member takes one, raises and sells it, and turns the money over to the treasurer; who deposits half of the amount for the local church and the other half for missionary uses. It is hinted that the manager has his troubles. Sometimes there is difficulty in getting enough persons to take all the pigs. But interest is fast increasing, and pigs will go faster as time passes. The pig club is pronounced a success.

FIRST METHODIST EPISCOPAL CHURCH

Rev. Thos. S. Brock, S. T. D., Pastor
Camden, N. J.

Dear Fellow Worker:

Dr. and Mrs. Brock will be at the home of _____
_____ next Tuesday evening, _____

All the members of our church and congregation living in this section of the city are urged to be present. This is not a Prayer Meeting nor a Social, but an opportunity for our Pastor to meet you and yours. We urge you to be present.

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ASK DR. BEAVEN

One of the most interesting and in some ways most revolutionary developments in church life in the last five or six years is radio. Will the readers of Church Management who are readers of this department write me their opinions on the following questions:

1. Is it your observation that it has helped or hindered attendance upon the churches that do have radios?

2. Has the radio broadcasting of services helped or hindered the churches who do not have radios?

3. What is your impression as to the number of people who would otherwise actually go to church, who do stay at home to listen to radio sermons? Is there any way that ministers who do broadcast can stimulate support by a listener-in of his local church in a way that is not now done?

4. How much do you think the broadcasting of sermons affects the open country and rural churches? Can any use be made of it that will be helpful, that is not now being made?

Dr. Beaven will be glad to have the answers to these questions sent in to him at the Lake Avenue Baptist Church, Rochester, N. Y., and some sort of review of them will be given in some later issue of Church Management.

Question—It is a problem with us to know what to do with the many requests on the part of the various agencies for Sundays and offerings. The tendency on the part of these agencies to take pledges covering a period of time has further complicated the situation. Can you suggest a policy which is unselfish and yet protects the interests of the local congregation?

Answer—A request on the part of various organizations for Sundays for presenting their work is both one of the challenges and one of the bores of the Christian minister. It has got to the place where the minister has to protect both himself and the church against many of these occasions. On the other hand, many of them represent objects in which the church should be genuinely interested. In the matter of presenting these matters sometimes the causes can be referred to upon the calendar; other times a short preface to the sermon can be given or an extended announcement will cover it. Sometimes, if it is thought wise, it can be represented in the mid-week service so far as the cause itself is concerned. This brings it to the attention of the church but does not crowd out the sermon. So far as an offering is concerned, if the church is under a budget system it is utterly impossible to respond to all these causes. Many churches have found that a contingent fund in their budget enables them to make response for their people for such of these causes as they desire, taking 5% or 7% of their benevolent giving and putting it into this undesignated fund from which money can be voted, usually by the board of deacons or the church on recommendation of some board. This enables the people to feel that they are

Dr. Beaven will be glad to have readers of this department who have solved in some fashion, the problems that are placed before him to write him any suggestions that they have as solutions of questions raised. He will also be glad to have parish problems and pastoral problems sent in, either by mail through the magazine or directly to him, care of Lake Avenue Baptist Church, Rochester, New York.

responding and yet not being burdened continually with collections. The tendency to solicit pledges through the year on behalf of various organizations in competition with the church budget is a serious situation and one that ought to be carefully thought through before it is allowed.

On the other hand, with our modern budgeting of churches we ought to be very careful that we do not kill the spirit of giving by not allowing our people ever to respond in natural fashion to some worthy appeal. It is the experience, I believe, of budgeting churches that there is a tendency not to give people adequate information and inspiration on the causes to which they subscribe.

Question—Is there any substitute for the Every Member Canvass? Might it not be well to use some other method after the canvass has been effectively used for years?

Answer—I know of no substitute for the Every Member Canvass except by doing it more and better. I will admit that we have varied it in our church sometimes by the taking of pledges from the platform and then extending the Every Member Canvass to those who have not responded to this solicitation. We have never done this, however, without a careful course of preparation in the pulpit, extending through a series of from two to four weeks. The main advantage of this, if it has advantages, depends on the thoroughness with which the one who puts up the matter in the pulpit can present the cause and bring the pledger to his decision there. It also has this advantage, that it allows the canvassers to make fewer calls and to extend their energies on those who really need the personal education. We have found that where all cards are taken the tendency has sometimes been for the canvassers to go to the easier ones and to content themselves with the larger gifts, thus producing a tendency to neglect the follow-up.

I believe that we should remember that one of the most valuable features of the Every Member Canvass is the training given the canvasser. This should go through two or three evenings and as far as possible new members of the church should be worked into these canvassing groups. The instruction given to the groups should be

of such a broad nature as to educate these new members themselves. In fact, no better opportunity is afforded to give them an intensive course in the principles of stewardship, tithing, the cause of missions, and the obligation to support adequately the church and the Kingdom. This instruction can be given by indirection which is often more valuable than direct instruction. In other words, in speaking to canvassers about situations which they will meet and in offering to them arguments that they will use in their canvass, we are oftentimes describing the very situation in which they are themselves. Work new men with old men. Make the training meetings interesting. Model interviews are good. Charts, graphs, and pictures are valuable things to liven up canvassers' meetings. No, I think there is no substitute for the Every Member Canvass as a principle, I am sure it is the best thing yet invented. Let us extend the principle rather than go back on it.

Question—We have a large number of people who are members of the church and live in the parish but who do not give to the church. Have you any suggestions as to how best to get them enrolled as givers?

Answer—Recognize that giving is usually the result of interest, therefore during the year before your financial canvass try your best to get these people interested in the church and its organization. This might be done through social contact by general friendly visitation of the members, by sometimes mailing them the weekly calendar or in scores of other ways.

Set up your every-member canvass with this first in mind. The danger of the average every member canvass is that we go to those who will give easily and when we have the returns from them feel content to let it stand there, not going back to those with whom it comes hard or to those who postpone their giving or plan to send in their pledge card, or who use any one of the numberless subterfuges that are often used. Sometimes a secondary squad of men is used. Get some of your very best men who will take the cards, and going back again, they will often get pledges where the first call does not.

Slogans such as "Every member doing his part" or "Our church is assessed on its members, if you don't pay your part somebody else has to." Or a spiritual appeal such as "The Master has given generously for us; ought we to be niggardly with His causes?" will sometimes make an appeal.

The distribution of literature on the causes to be supported and sermons on stewardship will reach the people.

No church should feel that it has proved a good steward of its own financial affairs in connection with the Kingdom that has not by as vigorous and attractive a program as it possibly can, presented to all of its members the obligation and privilege of the support of the work of the Kingdom of God.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE IRRESISTIBLENESS OF LIFE

"At a point in the Yosemite, where the wall of sheer rock rises almost perpendicularly to a height of three thousand feet, half-way up that precipitous ascent there is growing a pine tree, one hundred and forty feet high. It has burrowed out for itself a home in the rock. With fingers of exceeding delicacy, but of more than the inflexible penetrativeness of steel, it has reached its way quietly but irresistibly into the adamant fastnesses of the grim pile, and it stands there, submitted to by rock, smiled upon by the sun, baptized by the rain, a dramatic monument to the sway wielded over the precipice, massive but inert, by what was once but a minute seed-kernel of life, cast there by the wind, dropped there perhaps by a bird,—a silent but thrilling eulogy upon the incalculable possibilities of the thing that lives. We do not know what such life is, but there is a gentle flavour of omnipotence about it, and although it classifies below the rank of the spiritual, yet already there is in it an impulse of gracious defiance to whatever offers it challenge."—Charles H. Parkhurst in "A Little Lower Than the Angels."

THE LIFTING POWER OF THE DIVINE

"One day in the summer vacation I was trying with a friend to float a large sailboat whose fin-keel had grounded on a shallow bottom. We made many experiments but they all failed to liberate our two-ton craft. Finally we hit upon a happy expedient. We sank two row-boats and brought them along either side of our little ship. We put a heavy plank across under its prow, letting the plank rest on the two sunken boats simultaneously and the upward lift of the water raised our foundered sailboat and we pushed it into deeper water. There is a divine power like that, a spiritual buoyancy, which many of us have felt flooding in from beyond the margins of our own little lives."—Rufus M. Jones in "Fundamental Ends of Life."

HOW TO BE SURE OF THE RESURRECTION

"The Rev. F. B. Meyer tells a story of how Mr. Summerville, when in South Africa, spoke through an interpreter to two little Zulu boys. When one came back to his mistress, and she asked what he had heard, he said: 'Oh, there was a wonderful Man, and the people were very unkind to him, and he died and went up to heaven; but he came down again, and was like a little child in people's hearts.'

Then the lady said: 'Well, what did you do?'

The little Zulu boy, with shining face, said: 'I opened my heart, and let

the little Babe Christ come in; and he came in and my heart closed over him, and he is inside.'

He went back to his people, that little heathen boy, and he was cruelly ill-treated by them because of his love for Jesus. They tried to get the idea of the Christ-Child out of his head; but they did not succeed. He kept saying: 'He is inside, and you cannot get him out, and you must be very careful not to hurt him.'

I think that the best way to be sure of the resurrection is to have Jesus as Saviour in your heart. Then you know that he has risen from the dead, because he lives in you."—G. B. F. Halllock in "One Hundred Choice Sermons For Children"; Sermon by Rev. James Learmount.

AS WE FORGIVE OUR DEBTORS

"The spirit of mercy shows us the only way to live. It is deadly to strike back, to cherish a grudge, to indulge in spite. It was a former mayor of New York City, hounded by certain unscrupulous newspapers and openly attacked by a madman who all but killed him, who said when it was all over: 'I forgive everybody, every thing, every night.' He would not let the sun go down upon his wrath. He would start each new day with a clean slate. He had learned to pray, 'Forgive us the wrong that we have done as we forgive those who have wronged us'."—C. R. Brown in "What Is Your Name?"

THE TIMELESSNESS OF THE CROSS

"Tonight, there are multitudes of people sharing in our worship whose faces we cannot see. (This sermon was broadcast by radio). North, south, east, west of us, over an area that none can define, they are hearing the Gospel in song and speech. Old folk captive in their rooms by reason of age, sick people in bed, at home and in hospital; lonely folk in remote places; folk spiritually curious; some perhaps with a burdened conscience and others with a broken heart. Yet science by its increasing miracles has brought all these friends within the circle of our fellowship; through the still air, waves of sound are circling out, bearing to them the Word of God, and making those that are afar off nigh. And the Cross was just that, if one may (and one surely may) use the figure. It was a broadcasting of the life and love of God. From Calvary, there were radiated waves of judgment and mercy, of grace and of divine energy, that are still reaching us in far-off lands and across the ages. It speaks to us as it did to the centurion at its foot; and those that were afar off are made nigh in the blood of Christ."—Richard Roberts in "The Gospel at Corinth."

THE PERPLEXITY OF HUMAN RELATIONSHIPS

"The little books about Alice in Wonderland have no end of philosophical significance. It will be remembered that once Alice played a game of croquet in Wonderland. It was a rather difficult game; for the mallets and the balls and the arches were alive. And the mallets would not strike at the right time. And the arches marched away sulking. And the balls went off on their own capricious ways. It was rather hard, declared Alice, to play a game of croquet under such conditions. That, to be sure, is just what is the matter with life. That's what makes living so frightfully complex. For life is a game where all the mallets and the balls and the arches are alive. An expert bookkeeper who became a teacher of children complained bitterly that figures would stay where you put them on the page. But children were like mad figures dancing all over the page and always turning up where they were not wanted."—L. H. Hough in "The Imperial Voice."

CHRIST IS LIVING!

"The full Christian experience can only be realized by men and women who learn the spiritual meaning of 'after Easter.' The late Dr. Dale recorded how he was once writing an Easter sermon, and when half-way through, the thought of the risen Lord broke in upon him as it had never done before. 'Christ is alive,' I said to myself. 'Alive!' And then I paused again. 'Alive!' Can that really be true? Living as really as I myself am? I got up and walked about repeating, 'Christ is living! Christ is living!' At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory. Yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure about it."—T. H. Darlow in "At Home in the Bible."

BIGGER THAN HIS CIRCUMSTANCES

"One cannot repeat too often the heartening incident of the man who in the height of his career was stricken with paralysis of the legs. Word went about among the friends of his distress. His comrades, full-blooded, strong and fit, said, 'How dreadful! but we must do the decent thing, of course, and go and see him when we are allowed.' His nearest friend took his courage in his hands, and, as he entered the sick room, in his embarrassment stammered out the old familiar formula, 'Well, how are you?' and the ringing answer came back from the nearly helpless man, 'I am all right and bigger than anything that can happen to me.'—Anna S. Duryea in "American Nerves."

THE HARDENING OF THE HEART

"There is in Knaresborough, in Yorkshire, the well-known Dropping Well. The water percolates through the limestone rock, and becomes impregnated with its minute particles. As they drop they encrust and petrify whatever they fall upon. Place under this dropping water any soft and porous thing—a book, a folded handkerchief, a bird's nest—and the action of the water will turn it to stone. It is in this manner that the heart is hardened by heedlessness. Sometimes, all unaware, the man who has refused God's call is hardened by the constant drip, drip, drip of worldly thoughts, secular associations, polluting reading, and ungodly influences, until his heart is as hard as stone."—In "The Speaker's Bible—Hebrews," Edited by James Hastings.

PITFALLS AND SNARES IN LIFE'S PATHWAY

"The old story of the fight between the English and the Scotch at Bannockburn says that Bruce, on the night before the battle, honeycombed the ground in front of his army with pitfalls, each of which contained a hidden stake, and then covered them up again with the green turf. In the morning the English cavalry, when it charged upon the Scottish troops, found that the ground, which looked so firm and solid was deceitful and treacherous, and, falling into these hidden pitfalls, horse and rider met their fate. Does life to you look in prospect like a firm, safe, solid road? I tell you that at every step you take you need to beware of some secret pitfall."—J. D. Jones in "The Model Prayer."

THE PLACE OF WORSHIP IN MODERN LIFE

"William Ewart Gladstone, through 60 years, made it his rule to enter every morning the nearest church or chapel for prayer before he began his work, and he strictly kept Sunday for the culture of his religious nature, scrupulously excluding politics and statecraft. To this he ascribed his health and his poise. When asked once about his church-going, and how a man with his keen intellect could listen to certain poor preachers of his time, he answered, 'When the sermon is dull, I go to church because I love England.' That is a great motive for church-going today—because we love our country, and have upon our hearts the need of the whole world."—Alexander MacColl in "The Sheer Folly of Preaching."

TOUCHED WITH A FEELING OF OUR INFIRMITIES

"A recent writer has remarked that only one artist has painted Christ with anything approaching to perfection—namely, Tintoret. While some painters have represented the divine aspect of the Saviour's life, and others its common humanities, he alone has succeeded in blending the 'Divine with the human, the common with the wonderful.' In his picture of the Last Supper, for example, we behold a common room with the lamps lit, the servants bustling about, and a homely gathering of real fishermen; but in the upper air

of the scene, the haze of the lamplight has taken that wondrous azure tint with which afterwards the artist 'filled the recesses of his paradise.' The soft radiance of the heavenly light falls full on the figure of the sad and weary and loving Jesus. It is this lustre of divine majesty irradiating His lowly and homely humanity that we need to see in Christ that we may be drawn to Him as our great High Priest who, while He has passed into the heavens, the almighty Son of God, is yet touched with the feeling of our humblest infirmities."—In the Speaker's Bible—Hebrews; edited by James Hastings.

THE FACE OF THE 20TH CENTURY

"A visitor at the National Portrait Gallery in London noted that the characteristic portrait of the 16th century differed from that of the 17th, and both from that of the 18th, and the difference, he said, corresponded remarkably with the difference between the characteristic literature of these several centuries. And he goes on to ask, 'Am I wrong in saying that the characteristic countenance of the 20th century is deeply seamed with lines of regret, of disillusionment, of cynicism, of nervous apprehension?' The author of that arresting little book, 'Whither?' says: 'We see few satisfied faces, such as we can remember long ago, full of inner content—faces on which the dove of peace sat brooding.'—Alexander MacColl in "The Sheer Folly of Preaching."

WHEN CHRISTIANITY IS CONTAGIOUS

"I recall hearing a story of a man who went to visit a clergyman and said he wanted to be instructed in Christianity. The clergyman was rather surprised (such inquirers do not, unfortunately, form the majority of most parsons' daily callers), and asked what brought his questioner on such an errand. Had he been to a religious meeting, or listened to some sermon that impressed him? No, he said, it was nothing of that kind. 'The truth is, sir,' he said, 'It's to do with the foreman of the place where I work. What strikes me is the way he treats us chaps, and the way he does his work, and I've just heard that he is a Christian. If he's a Christian, then I'd like to be one too.'—E. S. Woods in "Everyday Religion."

HOW TO FOUND A NEW RELIGION

"It is, perhaps, worth while to recall the reply that is said to have been made by Talleyrand to M. Lepeaux, the French revolutionist, who confided to him the disappointment he and his fellows had met with in their endeavors to gain acceptance for the new religion which they had hoped might take the place of Christianity. He asked for advice as to what he was to do. The apostate bishop agreed that it was no easy matter to found a new religion; so difficult indeed was it that he hardly knew what to advise. 'Still,' he said half seriously, 'there is one plan which you might at least try. I should recommend you to be crucified, and to rise from the dead on the third day.'—Arthur W. Robinson in "The Christ of the Gospels."

CRUCIFIED WITH CHRIST

"On July 1, 1555, John Bradford was burned to death. He was chaplain to King Edward Sixth of England, and was one of the most popular preachers of his day. But he was a martyr to his faith. As he was being driven out to Newgate to be burned, permission was given him to speak, and from the wagon in which he rode to his death the entire way out from West London to Newgate he shouted: 'Christ, Christ, none but Christ!' John Bradford was feeling very much as Paul must have felt when he wrote this sublime line which will be our communion meditation. Only with Paul, it was not the outburst of a spasmodic elation, but the expression of a life habit. 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.'—James I. Vance in "In the Breaking of the Bread."

YOUTH AND RELIGIOUS TRAINING

"Court records show a shocking youthfulness among those convicted of crime today. In the typically American city of Indianapolis convicted robbers averaged 21 years of age in 1923 as compared with 28 in 1913; murderers 26 as against 32; those convicted of burglary 21 as against 29 ten years before, and so on. What is the relation of this tragic condition to the fact that so few children today are receiving any kind of religious training—about one in four of Protestants and fewer of others? That there is a very close and vital relation is evident from the fact that every other element of influence—such as education, social culture, wealth—has been at work all the while this appalling increase in crime among youth has gone on. Is the recklessness of youth today largely due to the carelessness of the youth of yesterday? It is said to be most difficult to get into Sunday school and church those children whose parents never attend. Perhaps there is the crux of the case."—Editorial in the "Continent," Feb., 1925.

FAITH IN A FULL-ORBED GOSPEL

"A modern lawyer, about to turn preacher, wrote to Dr. Parkhurst that the sad scenes in the criminal courts had brought him to the point where he was thinking of casting aside his 'bright future in law, to enter the service of the Lord!' That is akin to the modern deliverance that politics has no place for the decalogue or the Sermon on the Mount. Both are extreme illustrations of the modern saying: business is business and politics is politics—the implication being that religion must be kept separate from the other two. Instead, religion has to do with every department of human life. It is concerned not simply with individual cases to be snatched as brands from the burning, but with general causes—laws, institutions, public opinion—that have to do with the welfare of the whole man. The Christlike message today is: The time is fulfilled and the kingdom of social righteousness is at hand. Repent ye and believe in this full-orbed Gospel."—H. F. Waring in "Christianity's Unifying Fundamental."

The Resurrection of Christ

(Continued from Page 320)

Jesus, they at first gave up all as lost. But suddenly within three days these scattered and fleeing disciples were transformed into masterful men and began to preach with irresistible power that their Lord was risen. Persecution immediately arose, and they bore their testimony at the risk and cost of life itself. Yet they persisted in declaring their knowledge of this fact and not one of them ever retracted it.

Finally, they sealed their testimony with their blood. Only one of them escaped a violent death, and they paid the last full measure of devotion to their risen Lord. Men will die to maintain a fact that they know to be true, but they will not die to maintain an alleged fact they know to be false. The tremendous revolution that came over these disciples and clothed them with such mighty power, and the solemn seal they set to their testimony are explicable only on the theory that they told the truth.

(7) Historical events gather credibility from their environment. They must fit into the facts of their time and be of a piece with the general web of events to which they belong. If they are unrelated to such events and refuse to match them they are thereby discredited, or rendered difficult of proof; but if they bear the same relation to their environment as a key to a lock, their proof becomes relatively easy. The resurrection of Christ is a key to the great lock of history and of divine purpose in the world. The ages prepared the way and grew into readiness for it. It was the outcome and climax of a great plan that was foreshadowed in prophecy and developed in history. Granted that God so loved the world that he gave his only begotten Son to redeem it, his resurrection from the dead as a link in the chain of this redemption becomes normal and natural. The resurrection is the logical completion and glorious crown of the cross, without which the cross would have been final defeat. Torn out of its place it would be hard to prove, but in its place it is logically deserving of belief. If this event were offered to us as a mere wonder, we might reject it; but as a part of a worthy and wondrous plan we are constrained to accept it. It would be hard for us to believe this of any other human being, but it is easy to believe it of Christ. The evidences prove his resurrection, but he also proves the evidences. It is the dynamic Person of Christ that puts sufficient power behind this event to make it acceptable to our faith. The resurrection was the

natural and normal thing for him to do.

(8) History matches this event. The New Testament literature issued out of it as a stream from its fountain. These books were written, not primarily for controversial purposes to prove a theory, but as the expression of a belief and a life. This literature did not create belief in the resurrection, but belief in the resurrection created this literature. The books written about Niagara did not create Niagara. The books of the New Testament are simply straws in the wind which show which way it is blowing, or they are bits of literature floating on a deep and powerful current of history that came gushing out of this event.

Not only did these books issue out of this fountain, but so also did the whole Christian movement and all these nineteen centuries of Christian history. The Gospel ran around the Mediterranean shore, pervaded the Roman Empire, helped to undermine and supersede the whole outworn fabric of the ancient world, and breathed into humanity a new spirit that has shaped our modern ideals and institutions. The doctrine that was the dynamic of this movement and revolution was the resurrection of Jesus Christ from the dead.

Christendom is a mighty monument that requires an adequate origin and cause, as certainly as the Mound at Waterloo, or the Arch of Titus in Rome. Something happened back there on that first Easter morning that is great and powerful enough and divine enough to account for all these consequences, and this event and this cause we believe was nothing less or else than the resurrection of Jesus Christ.

(9) We can make only a brief reference to inadequate explanations of the resurrection. These erroneous theories began on the very morning of the event (Matt. 28:11-15), and some of them are now quite obsolete and have been consigned to the grave without hope of resurrection. Buried in this grave are the theory of conscious fraud and the theory that Jesus was not dead on the cross and later revived.

The most generally accepted and plausible theory adopted by those who reject the reality of the resurrection is some form of subjective illusion or delusion. Pure delusion, we believe, is rendered psychologically impossible by the mental state of the disciples.

Sometimes the "vision theory" is stated in terms that may approach or even contain the truth. Thus Schmiedel, one of the ablest supporters of a vision theory, says: "Appearances of the risen Jesus did actually occur; that is to say, the followers of Jesus really had the impression of having seen

him." This raises the question as to the nature of the body which Jesus had after his resurrection. Plainly it was not his former body of flesh and blood, for it had spectral and illusive qualities, passing through solid walls and appearing and disappearing in a way impossible to an ordinary human body. The appearance that Christ presented to Paul, also, was not an earthly body, and Paul's description of the resurrection body as "spiritual" denotes something other than a body of flesh and blood, which he declared could not enter the kingdom of God.

The body of the risen Jesus may have been in a transition state adapted to his temporary sojourn with his disciples during the brief period intervening between the resurrection and the ascension. The facts do not call for or permit an unmodified physical body, and the risen Jesus may have appeared to his disciples in a way that presented to them a vision of an apparition, and some statements of the vision theory approach this view. The problem of the nature of this body must ever remain unsolved, and while it leaves room for a vision in the form of an apparition, yet this apparition must be an objective reality and not merely a subjective illusion.

There are those who think they can keep the value of the resurrection of Jesus while they surrender its objective reality. But this seems like trying to keep the tree with its fruit after severing it from its root, or to keep the light after putting out the lamp. If the disciples in their belief in the resurrection were simply hugging a pure delusion, then we cannot permanently profit by their baseless belief, for this would be clinging to the shadow of an exposed illusion, a delusion raised to the second degree of credulity. If they were deluded about the resurrection and it had no objective reality, it can have no logical value for us.

Yet it must be admitted that some Christian believers, under the pressure of modern thought, do abandon belief in a literal resurrection and yet hold that something as yet unexplainable happened on that Easter morning that assured the disciples and may assure us of the persistence if not the personal presence of the ever-living Christ who could not be holden of death. We would not deprive any one of any help to faith in Christian immortality or of any comfort that may be derived from this view. In this mystery we need to leave large room for mutual liberty and charity; and preeminently in this matter, in the spirit of Paul, "Let each man be fully assured in his own mind."

Most if not all the theories that deny the objective resurrection of Jesus

have their real root in the denial of the supernatural. They view the resurrection as a violation of a closed and rigid system of physical laws which cannot be invaded and ruptured by such an event. But this concept of nature is becoming belated in philosophy if not also in science. Science more and more along with philosophy is uncovering the spiritual basis of the universe and dissolving it into a system of thought. If we view nature, not as an inflexible mechanism, but as a living organism in which God is imminent, then physical laws are the habits of the divine will and subject to larger divine purposes. According to this view, the resurrection of Christ violated no law but fulfilled a high purpose and was a supremely rational event.

(10) There always have been and doubtless will be dissentient views and voices on the question of the reality of the resurrection of Christ. Such differences are not always explainable on rational grounds and may be rooted down in the secret of personality. A fundamental fact in this connection is that every sincere thinker has a right to his own faith, and then he should leave around it a broad margin of toleration and respect and charity for other views. Every believer in the rationality of the universe and goodness of God must believe that in spite of difficulties and uncertainties the ultimate truth on this subject is greater and more glorious than we can know or dream. The day will reveal it.

It would avail little to quote names on either side, but we conclude this part of our discussion with two weighty quotations, one from an eminent scientist and the other from an able theologian.

The first is from the recent work of James Y. Simpson, Professor of Natural Science in New College, Edinburgh, entitled, *Man and the Attainment of Immortality*. After tracing the evolutionary origin of man and considering the Scriptural doctrine of immortality, he comes to the resurrection of Christ and says:

"Now the proof of all this is our Lord and Saviour Jesus Christ. It was natural for the apostles to correlate immortality with him because he was perfectly good, and, as a matter of simple fact, he brought life and immortality to light. As related to the disciples, the Resurrection implies their objective certainty that he whom they had known and loved, and with whom they had companied in the days of his flesh, was still alive and communicating to them the mind of God, and his purpose for the world. The basis of the Resurrection faith was not so much

the Empty Tomb as the conviction of the disciples that in these post-resurrection experiences they had been seeing, hearing, and speaking with the same historic personality whom they had followed during these three years, and thought they had lost forever. At the same time, the fact that we are just beginning to understand the effects of mind and particularly of emotion upon the metabolism and actual constitution of the body, that we are only on the threshold of our knowledge of what is involved in the far from static conception of personality, and that we have no ability whatever to estimate what would be the effect of a sinless spiritual life upon its physical concomitant, forbids us to relegate the story of the Empty Tomb to the realm

of legend. However regarded, the Resurrection is the supreme proof of the triumph of spirit over matter."

The second quotation is from a recent critical work, Dr. W. W. Wade's *New Testament History*. This thorough scholar and impartial critic after examining all the literature and facts in the case holds to the objective reality of the resurrection and comes to this conclusion:

"Thus the available evidence, in the case alike of the Eleven Apostles and of St. Paul, points to the conclusion that the accounts of their visions of the Risen Christ are not mere dramatic expressions of intellectual convictions attained solely by reasoning and reflection, but that certain visions were creative causes of those convictions."

Outdoor Church Advertising As An Art

By Charles Richard Miller

IS there any art in advertising? Or, to be more specific, can outdoor church advertising be made genuinely artistic? Many a brilliant star on the horizon of the "Beaux Arts" will passionately assert that art and advertising can never meet on a basis of logical comparison. Masters such as Michael Angelo or Leonardo Da Vinci, were they to reappear in flesh and blood among us today, would rise and vehemently attack commercial advertising. Should their sensitive, aesthetic eyes behold some of our church edifices in twentieth century America, we could detect in their countenances justified disapproval of certain media of outdoor advertising to which some of our churches have resorted. Yet, when I make the assertion that advertising can be artistic, that outdoor church advertising, too, can and should be, my pronouncement will find many a champion among America's foremost masters of the palette and brush.

We are living in a second Pre-Renaissance period. In every direction of human endeavor we discover marked tendencies toward a phenomenal revival of art, beauty and goodness; a sweeping resuscitation of spiritual dominance in life.

Outdoor church advertising is an art. But just as every other human activity has felt the corrosive influence of a super-materialistic commercialism, so the church has in numerous instances succumbed to that lamentable influence.

Witness the army of churches that have resorted to cheap, crude, and flamboyant outdoor publicity media.

What a detestable thing, to see out on some of our beautiful countrysides monstrous, flashy church posters hobnobbing side by side with those advertising the wonderfully meritorious qualities of some canned soup, the unexcelled power of some special gasoline, or the marvelous beauty of a feminine chorus of a musical comedy show. I am not exaggerating. We all have seen such posters. And certain so-called publicity experts have even advocated this particular advertising medium as unusually efficacious. The regrettable fact is that a number of our most progressive churches have adopted this sadly inartistic publicity medium. Perhaps, it has stimulated church attendance, but is it to be considered worthy of the dignity of the house of God? Does it exemplify the spirit of beauty, goodness and chastity for which the church should always stand?

Outdoor church advertising has become a most potent factor in ecclesiastical endeavor. "Publish and conceal not," exhorts the Prophet Jeremiah. But for the sake of art, in the name of all that is good and pure, advertise your church in a manner that will never incur the just criticism of those who believe in beauty, dignity and conservative chastity. And why go out of the way to broadcast your appeal to the non-church-going public? They are not to be found so much on pullman cars, speeding motor cars, or hiking over the dusty state roads, as right in your own city or town. Thousands of permanent residents pass your church every day. Your barren

walls may not attract their attention. Beautiful stained windows appeal to their aesthetic sense, no doubt. Sometimes a man may decide to visit your church because he was impressed by its artistic exterior. But by far the most potent factor in your church advertising is a beautiful and dignified bulletin board.

I recall with particular glee an experience I had this last New Year's eve. Sauntering through the main thoroughfare of New York's art colony, Greenwich village, with a prominent artist, our eyes beheld a vista that thrilled us. Going in the direction of Washington Square we had passed a number of those post-prohibition basement tea rooms, poor imitations of the original Greenwich Village rendezvous of humble devotees of the arts. Bizarre lights cast their faint reflection upon the crystal sidewalks. Signs that seemed to vie with one another in futuristic grotesqueness, hung high and low, announcing to pleasure-seekers the particular sort of attraction each place was offering. Jazz, cannibalistic in its accents, emanated from the dingy basements, mingled freely with the heavy scent of chicken and waffles. Everywhere an atmosphere of gross sensualism, and a decided lack of art and aesthetic charm. Of course, their appeal was not to the resident followers of the arts or the muses, but rather to the hordes of pleasure-mad youngsters of the flapper and cake-eater type. My friend had just commenced to comment on the displacement of art in the Village by fantastic innovations of commercialized civilization, when we reached Washington Square M. E. Church. What a contrast from the abortive sights we had just witnessed. Just a plain white stone front, illumined so as to present a perfectly even white surface. No grotesque banality of visual appeal to the passerby, but a moderately large bulletin board. And yet what a powerful appeal in its very simplicity and elegance. Cast in an exceptionally fine material of a lustrous finish, it stood out most prominently against the lighted marble front of the church. An overhanging light flooded the entire surface of the board, decidedly enhancing the visual effect of the written matter thereon. "This is art," my artist friend remarked in an accent that unmistakably denoted the sincerity of his statement. Thus a plain but beautiful church front and a chaste and dignified bulletin board exerted such a powerful attraction over us that we decided to attend the service then in progress.

Surely an old, dilapidated bulletin board, with bizarre and flamboyant lettering, would never have attracted

us. It is the conservative, plain, dignified and chaste that appeals with far more power than the grotesque. Churches which take recourse to this publicity medium should always bear this in mind. Outdoor advertising of its various activities can be made an art by means of a modern, dignified and beautiful bulletin board. And

when the requirements of art are inculcated, when the appeal is couched in such language as to conform to the high significance of the Gospel message, the bulletin board, perhaps, the most potent medium of outdoor church advertising, becomes not only a champion of art, but a constant and ever-faithful servant in the cause of God.

Enlisting for Service

The proposition that the church member is one who has enlisted for service, and not merely one who has joined the church, is an appealing one. The Plymouth Congregational Church of Providence, R. I., is using a very interesting pledge form, on which its members may indicate the avenues of service in which they may be interested for 1925. We do not know, but assume that the notes under the various departments, such as Women's Work, Men's Work, and Young People's Work, are turned over to those departments for their consideration.

MY PLEDGE FOR SERVICE IN 1925

"I cannot do everything, but I can do some things, so I will try and find the things which I can do, and do them gladly and faithfully."

I am resolved to undertake a generous share in the actual work of Plymouth Church during 1925

MY SPECIAL INTERESTS INCLUDE

Indicate by a cross (X) Your preference by double cross (XX)

Acting as usher (includes young women) -----
Decorating -----
Church Music -----
Children's Church-time monitor -----
Church-time Nursery -----
Visiting the sick -----
Friendly visitations -----
Assisting in E. M. Canvass -----
Directing Girls' Organization -----
Directing Boys' Organization -----
Teaching in Sunday School -----
Substitute teacher in Sunday School -----
Seek to win at least one for Christ -----
Invite someone each week to the services of my church -----

Women's Work
Supper chairman -----
Kitchen -----
Serving at tables -----
Sewing -----
Fancy Work -----
Entertainment -----
Missionary -----

Men's Work
Securing new members -----
Entertainment -----
Applying your trade or hobby (specify, viz: sign painter, carpenter, electrician, etc.) -----
General usefulness -----

Young People's Work
Leading Meeting -----
Missionary -----
Dramatics -----
Socials -----
Securing new members -----

I will take for my motto: "Not how little need I do, but how much can I do for Him who has done so much for me."

Name -----
Address -----

If you are not a member, Plymouth Church will welcome your offer of participation.

Church Prepares and Distributes Its Own Lenten Manual

The Asbury Delaware Methodist Episcopal Church of Buffalo, N. Y., has arranged and published its own manual for the Lenten season. It consists of a general subject which is "The Kingdom of God in the Teachings of

Jesus," weekly themes and daily Scripture reading. With each Scripture reference there is added a brief pastoral comment. This little book of twelve pages is attractively printed in the Lenten purple. In each booklet there is enclosed a slip for names which might be suggested for church membership.

Write on this sheet names and addresses of persons who should unite with Asbury Delaware Church on Easter Sunday, April 12th, either by confession of faith, or by letter. Hand to Dr. Wright, Mr. Henry, or Mrs. Waldron, or mail to 80 West Tupper. We would appreciate it if you would add any comment that would be helpful in our approach.

Name -----
Address -----
Comment -----



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work.

Free Samples and Particulars.
Our plan provides a paper for your church without cost to you.
The National Religious Press.
Grand Rapids, Mich.

A Vest Pocket Calendar

Such a calendar is very common in business circles; but this is the first one we have seen in use by a minister or a church. It is used by Rev. Oscar F. Albert, of the Bethel Presbyterian Church, Lackawanna, N. Y.

The calendar for the card is bought in the form of an electrotype through the local printer. Here is an idea worth keeping in mind for next year, or for the second half of this year.

1925 BETHEL 1925 Presbyterian Church Lackawanna, N. Y. Rev. OSCAR F. ALBERT, Minister											
1925	Jan.	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
		31									
	Feb.	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
	Mar.	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
	Apr.	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
	May	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30
	June	1	2	3	4	5	6	7	8	9	10
		11	12	13	14	15	16	17	18	19	20
		21	22	23	24	25	26	27	28	29	30

You are cordially invited to attend and become a member of this church. (over)

What People Are Saying

The theological seminaries have improved their service as no other class of schools with which we are acquainted have improved in recent years. Yet there is one lack that afflicts a great many of these seminaries. Oddly enough, this is a lack in teaching their students how to preach! Not in providing the materials for preaching, but in instruction in the use of those materials. There is an effective way of presenting thought from a pulpit, and there is an ineffective way. Perhaps it might better be said that there is an ordered way and a disordered. We hope, therefore, that we will not be accused of levity when we say that, in our opinion, there are many theological seminaries in this country that might greatly increase their service if they would pay more attention to teaching their budding pulpit-men what to do with their knowledge after they get it.—The Christian Century.

One More United Church in India

Presbyterian, Congregational and Calvinistic Methodist churches in North India have come together, and formed what is called the United Church of North India. Several years ago a United Church of South India was organized by the consolidation of Presbyterians and Congregationalists. After that union went into effect it was strengthened by the addition of some Methodist bodies, making three denominations to work in unison.

A Study of "The Search for Peace"

What seems to be the first study course on peace under denominational auspices is instituted by the national council of the Episcopal church. It has prepared a handbook entitled "The Search for Peace" to be used by church study classes. The book treats of the necessity for a warless world, the ideals that make a warless world, the tasks that will end war, and the duty of Christians toward it.

A Church Juvenile Chautauqua

A little more than eleven years ago a group of twenty-five children met in the basement of Waveland Avenue Congregational Church, Chicago, for an hour of singing, devotional exercises with the pastor, Rev. E. L. Reiner.

Since that afternoon meetings have been held regularly every winter on Wednesday afternoon from three-thirty to five o'clock, with an average attendance of eighty children ranging in ages of from five to fifteen. All children of the community are invited to this meeting, irrespective of creed.

Anyone who has worked among children realizes that certain interests such as songs, games, and stories appeal to practically all children, and should not be brushed aside as unimportant, as experience has shown what an important role childhood impressions play in adult life. By meeting these needs it was felt that we could help the children of the community become good neighbors, true friends, and useful citizens.

Instead of "Children's Meeting," the name of "Juvenile Chautauqua" was given, and attractions to fit the name were added. One of the first new features was story-telling by a trained story-teller, who fully recognized this art as a factor in education, in character-building and in delight-giving. For was not Jesus, Who so well understood the needs and desires of these little ones, a master story-teller? and did not the "common people hear him gladly?"

During the months and years that passed we realized that the pastor's object-talks, chalk-talks, and illustrated parables, took care of the spiritual interests of the children, and the story-telling provided not only amusement, but also mental stimulus and a character-forming influence. Something more, however, was needed. After much thought and deliberation there was added a period of games and contests, through which are impressed fair-play and fellowship.

This meeting has now become one of the regular divisions of the church, and programs containing the whole year's work are printed regularly. At first this meeting was extensively advertised through letters, by window-cards and by posters. When that was done the attendance was one hundred and twenty-five. The means at their disposal, however, caused the directors to limit the attendance to eighty.

This line of work in religious education should be taken up by churches throughout the country. The cost is small, and is met by the church. The directors give their services, and the workers consist of the pastor, a story-teller, and a pianist. The story-teller is a member of the church, the pianist is one of the children, who has attended the meeting for three years, and the older girls are trained to assist with the games.—M. R. L.

Bishop Stresses Worship at Home

Bishop A. W. Leonard, of the Methodist church, head of the Buffalo area, urges the promotion of a "Hearthstone League," to institute family worship. He asks church members to say grace before meals, and carry on Christian conversation in the home, to cultivate the spirit of religion in the family.

RULES for TODAY

Do nothing that you would not like to be doing when Jesus comes.

Go to no place where you would not like to be found when Jesus comes.

Say nothing that you would not like to be saying when Jesus comes.

(over)

El Paso Ministers on Modern Problems

Ministers of different theological beliefs got together in El Paso for about a week lately to discuss modern church problems. A series of talks was given by Dr. Floyd Poe, pastor of the First Presbyterian church on the aspects of faith in God, in Jesus, in the Bible, in the Church and in the Kingdom. The discussion was entered into freely by ministers of all shades of theological belief, and there was no indication of restraint or bad feeling among these men considering matters of importance to the religious world.

Possible National Institute of Religion

Dr. George B. Stewart, chairman of the National Capital commission of the Presbyterian general council is now in favor of a National Institute of Religion at Washington, D. C. instead of the establishment of a Presbyterian church, which he first proposed, but which was not favored by his commission. The National Institute of Religion will be interdenominational. It will include schools of instruction in theology, religion, missions, sacred music and ecclesiastical fine arts, evangelism, religious drama, publicity and a correspondence school. Dr. Stewart decides that this will be more in general favor than a large denominational church, of which there are already many in Washington.

Organizing an Oratorio Society

For several years the choir director and organist of St. Augustine's Church, Rhinelander, Wis., has enlisted the services of singers from all the churches in giving The Seven Last Words during Lent, and this last Christmas about half of the Messiah was sung at the midnight service. Interest has increased and the chorus has become too large for the Parish Music Committee to finance the project as it should, as it involves quite an expense for vocal scores and orchestration. So I had one of the influential women of the congregation invite a number in for tea, and I laid the proposition before them of organizing an Oratorio Society, with our ladies acting as patronesses at \$5 each. Before the last cinnamon roll was consumed a fund had been guaranteed which would more than take care of the expense of the new Oratorio for this Lent. The women were flattered to have been asked and delighted to act as patronesses. The plan was presented at the next rehearsal of the chorus, which includes the Baptist and Norwegian ministers, and accepted gladly. The Society will sing at one of the other churches once a year and give The Messiah at the Armory provided the Chamber of Commerce will back it and make it a community affair.—The Rev. R. W. Mason, in The Churchman.

Prints Sermon Outlines on Calendar

The Rev. Dr. Alvin E. Bell, pastor of the Glenwood Avenue English Lutheran church, Toledo, Ohio, has a new method of making his sermons stick. On the reverse side of the church programs each Sunday is printed a synopsis of the sermon for the day, including all its salient points and serving as an outline by means of which his congregation can clearly and intelligently follow him in his talk.

Bible Messages—Book by Book is the title under which Dr. Bell is publishing these series of outlines. "Nahum—The Doom of Ninevah," "The Message of Obadiah," "Jonah the 'Elder Son' of the Old Testament" and "Hosea the Broken-Hearted Prophet" are samples of the sermon outline titles, as taken from bulletins forwarded to Church Management by Dr. Bell.

Idaho Bars Week-Day Religious Classes

Children in Idaho cannot be released from public schools to attend religious classes on week-days. By a vote of 35 to 23 the lower house of the Idaho state legislature defeated a bill asking that children be permitted to leave public schools in time to go to parish schools for religious instruction. The privilege was not granted, though, it is said, all the religious forces in the state were behind the bill.



PARISH PAPERS

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The Little Lamp Ahead

A Children's Sermon by Archibald Alexander, M. A., B. D.

"Thy word is a lamp unto my feet." Ps. cxix. 105.

WE discovered so many heroes during the war that we are in danger of forgetting some of the old ones. I was reading about one last week, and I wonder if you could guess who he was if I said he is always called "Bonnie"? Bonnie Prince Charlie. I read of him, not in a history book, but in a story,* which is a much nicer way to read history. Here is one of his adventures.

When on his way from Scotland to Shap, in the north of England, where his army lay, the Prince and some companions were attacked and had to defend themselves in an old mill. But, as always happens in a good story, help came just at the right moment, and the enemy were driven off. Then a local squire appeared on the scene, took the Prince to his house and entertained him, and pressed him to stay the night there. But the Prince said he must get on to his men. His host urged that it was a long way to Shap, that the roads were bad and dangerous, and the night was very dark. "Ah," said the Prince, "but there's a little lamp that goes ahead of me, which is lit by those who need me." So off he went. Wasn't that a fine thing to say? Of course, he did not mean that he had a real lamp. But the fact that his Highlanders in front needed him and were expecting him, was like a little lamp showing him the way.

Do you know of that little lamp? Have you got one? Some people call it Duty. I think that is what the doctor calls it, when his telephone bell rings in the middle of the night, and he has to go out and help some sick person. It's the little lamp of Duty that shows him the way. And that's what a great many people called it during the war. It guided men and women then into all sorts of strange places, where they would never have gone, where they would have been afraid to go if it had not gone before them and showed them the way. For a dark night, and a rough road, Duty is a fine little lamp.

So, when your lessons are very hard, and you feel like giving in, or when you want to go out, and father says you had better not, just you remember that little lamp of Duty, and up you get and follow it.

After it, follow it!
Follow the gleam!

* "The Open Road," by Haliwell Sutcliffe.

But it has another, and a better name. Many prefer to think of it as the "lamp that Jesus lights."

Here is a story which a missionary told recently. In the city of Benares, in India, there is an outcast tribe called the Doms, among whom the missionaries have made many converts to Christianity. The Doms are the scavengers of the city, and many of them served with the Indian army in France, and earned high praise for their work. But before they left home it was felt to be a great risk to send such men so far, unshepherded, with no one to look after them. And a young teacher of their own tribe was found who, it was hoped, might be able to go with them as their shepherd. He had been taught in the Mission school, he wore the clothes of his new profession, and lived in some comfort. He was willing to go. But now came the hard bit. He was told, "You must lay aside these clothes, dress as your fathers dressed, and go among scavengers as a scavenger." I can imagine that well-dressed, educated, Christian man asking himself what Jesus would do, and waiting for some answer. And then "the little lamp that Jesus lights" glowed clear in front of him, and he said, "I'll go, as a scavenger."

When you and I come to a hard bit, and we are not sure which is the right thing to do, and when we ask Jesus to show us the way, then sooner or later He lights the little lamp for us, and we see our road.

"A little lamp that goes ahead," said Prince Charlie. "Thy word is a lamp unto my feet," said the Psalmist. Ah, yes, there is a little lamp for everybody who really wants it and looks for it. Some people call it Duty, "And others call it God."

From a newly published volume, "Turn But a Stone," published by the George H. Doran Company. Used by permission of the publishers.

Bible Class for All

The First Baptist church of Bridgeport, Conn. has what it calls an "Everyman's Bible Class," consisting at present of 651 members and a view to securing 1,000 by May 1st. The organization has a military basis, and is led by capable men. A move has been made to secure delegations from factories and industrial plants to attend the class. As many as 200 have been drawn from one plant. One interesting feature of this organization is the competition between its units. The class meets at 9:25 in the church, whose pastor is Rev. Chas. A. Decker.

Nicodemus the Timid Scholar

Professor A. T. Robertson, Litt. D., Southern Baptist Theological Seminary, Louisville, Ky.

IT is the Fourth Gospel alone that tells us about Nicodemus and we catch only three glimpses of him (John 3:1-21; 7:45-52; 19:38-42). But his character is drawn with deftness and clearness. Each time he acts in perfect accord with the pictures drawn in the other places. The bold outline is not difficult to trace. He was a Pharisee and member of the Sanhedrin. These two items tell a great deal. The Sanhedrin had both Pharisees and Sadducees in the membership in nearly equal proportion. But the chief priest who presided over the meetings was Caiaphas, a Sadducee. There were many kinds of Pharisees. They are described in my Princeton lectures, *The Pharisees and Jesus*. Most of them were hostile to Jesus, but some were friendly and more open-minded.

Nicodemus is the first Pharisee who manifests a kindly spirit toward Jesus. Evidently he was a man far above the average in endowments of nature. He felt the appeal of Jesus at the very time that the men of his class were lined up against him. He was not willing to join in the outcry against Jesus because he had made a protest against the abuses of the temple worship. As a matter of fact the Sadducees were more responsible for the graft and coarse merchandize carried on right in the temple precincts (John 2:14), the enclosure (to hieron), not the sanctuary (ho naos). But the soul of Jesus rose in revolt at the desecration of his Father's house right before his eyes (2:16). The Jews challenged the authority of Jesus after they had fled before his wrath. But Jesus stood his ground and gave them as a proof of his Messianic authority the promise of his Resurrection which they did not understand. What did Nicodemus think of this claim of Jesus? We are not told, but we do know that many were carried away by the spectacle of a new rabbi from Nazareth who challenged and routed the whole ecclesiastical organization in Jerusalem. It was daring and it was magnificent, but it meant relentless hostility on the part of the Sanhedrin towards this revolutionary upstart who had charged them with connivance at desecration of the temple of God and who had actually said "My Father" in justification of his deed.

But Jesus was cautious, and unwilling to credit this sudden enthusiasm which was without proper understand-

ing of the real nature of the Kingdom of God which he was proclaiming and of his own relation to it. John's Gospel (2:23-5) contains an arresting statement of Christ's knowledge of human nature and of each man in particular. He means that Jesus understood men in a way not true of other men. Hence Jesus would not trust himself to these loud and impulsive believers (2:24). They believed (aorist indicative, punctiliar action) on Jesus, but he refused to believe in them (imperfect indicative of the same verb, pisteuo).

It was in this critical atmosphere at the passover that Nicodemus, the Pharisee and member of the Sanhedrin, paid Jesus a secret visit by night, probably to his tent on the Mount of Olives. It required some courage at such a time when the men of his class had already taken an open stand against Jesus as an ignorant upstart and deceiver for a man like Nicodemus to show any interest in him. He did not wish to lose caste with his colleagues in the Sanhedrin. He did not court controversy. He was evidently a shy man as many scholars are. Nicodemus was a scholar in Jewish lore, probably a graduate of the theological school of Hillel in Jerusalem. It has often required courage in schools of learning for a scholar to take an open and active interest in Christ and in Christianity. There is fear of one's cult that is very real today. The situation in the schools of America is very much better than it was a hundred or more years ago among teachers and students. There are some teachers in our schools who take pleasure in ridiculing the deity of Christ and organized church life. But there have always been many scholars, more now than ever, who rejoice in glad and full worship of Jesus as Lord and Saviour. School life brings a great many problems for the intellect and the soul. It is true that Nicodemus came to Jesus by night, but he came. He felt that Jesus had something that he did not possess and that he wanted. Nicodemus had watched the work of Jesus in Jerusalem and had deliberately made up his mind independently in spite of the prejudice against Jesus that he had the approval of God on his work.

It is possible that John, the author of the Fourth Gospel, was present and heard the conversation between Nico-

demus and Jesus. Nicodemus explained why he had come: "Rabbi, I know (he says 'we,' probably literary plural, and he calls him 'rabbi' by courtesy, though Jesus was not a school man) that you have come from God as a teacher (a marvelous admission from the Jewish rabbi); for no one is able to go on doing (present infinitive poiein) these signs which you are doing, unless God be with him." It was not just one miracle, but a great many that Nicodemus had tested himself. The proof to Nicodemus was conclusive that Jesus wrought these signs by the power of God. Later the Pharisees will suggest that Jesus was in league with Beelzebub and wrought his miracles by the power of the devil. But even then they did not deny the reality of the cures. The signs merely enraged the enemies of Jesus who had already prejudiced the case against him. But Nicodemus was a Pharisee who did his own thinking and was anxious to be fair. He was not opposed to new truth just because it disturbed the equilibrium of his traditional theology. He wanted to get at the facts and so came to Jesus instead of merely listening to the misconceptions circulated about him and his work. If sceptics today would only go to Christ himself, with the right attitude of heart, they would find fresh light for many problems.

The answer of Jesus touches the real difficulty of Nicodemus of which he was not himself aware. As a Pharisee Nicodemus was looking for a political Kingdom under a political Messiah. But Jesus proclaimed a spiritual Kingdom, the reign of God in the heart that began with a new birth. "Verily, verily, I tell you, unless one be born again (or from above), he is not able to see (get to see, ingressive aorist infinitive) the Kingdom of God." But this idea was a shock to Nicodemus. He did not see that Jesus was speaking of a different sort of Kingdom and hence he thought only of physical birth when Jesus spoke of being born again or from above. There is no one so hard to teach as the man whose mind is already filled with error. So Nicodemus made a reply that seems stupid to us, but was intensely real to him: "How can a man be born when he is old? Is he able (surely not) to enter a second time into the womb of his mother and be born?" The gulf between Nicodemus and Jesus seems impossible. It

is a tragedy to see a choice mind like that of Nicodemus befogged by error so patent.

But Jesus perseveres with patience and persistence. He tries a new form of his statement. Pure spiritual birth like the new birth was plainly outside of the range of the mind of Nicodemus. He was a Pharisee and used to symbolism in rites and ceremonies. Hence Jesus put the thing in a way that seems to have helped Nicodemus, though it has raised a fresh problem for modern men: "Verily, verily I tell you, unless one be born of water and of the Spirit, he is not able to enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not wonder that I said to you, 'You must be born again.' The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes and where it goes. So is every one who is born of the Spirit." We are puzzled by the placing of "water" here before "Spirit" as a necessity to entering the Kingdom of God. But Nicodemus was troubled about "Spirit." He was thinking only of the physical birth. On the whole it is probable that by "water" Jesus refers to baptism. John the Baptist preached repentance and practiced baptism of those who confessed their sins. When Jesus repeats the point to Nicodemus he drops any mention of water: "You must be born again." This looks as if it was mentioned once in order to help Nicodemus understand that Jesus referred to spiritual birth as symbolized by baptism, not that baptism was essential to the new birth. Some, indeed, take "water" here to refer to the physical birth, since Jesus goes on to explain the two kinds of birth, physical and spiritual. In that case there would be no reference to baptism at all. Clearly it is the necessity of the new birth alone that Jesus is explaining to Nicodemus. Jesus tries to help Nicodemus again about the nature of the new birth of the Spirit by using the word for spirit (pneuma) in its original sense of wind with all its mystery of movement. Surely Nicodemus would now be able to grasp the idea of Jesus.

But Nicodemus could only make the rather dazed reply: "How can these things come to pass?" It was clearly beyond his intellectual horizon! So Jesus turns on Nicodemus with a rather sharp retort, but with the utmost kindness: "Are you the teacher of Israel and yet you do not know these things?" That question would cut to the quick, but Jesus meant that it should cut because the mind of Nicodemus with all his candor and sincerity seemed incapable of grasping spiritual truth. He was bound still in the

clasp of Pharisaic formalism and ceremonialism. Jesus gave Nicodemus this electric jolt to shake him free if possible. So Jesus went on: "Verily, verily I tell you that I am speaking what I know (literary plural) and I am bearing witness to what I have seen, and yet you do not accept my witness." Here Jesus claims experimental knowledge concerning the spiritual realm. That is a scientific method and it should have appealed to a scholar like Nicodemus. But Jesus proceeded: "If I told you the earthly things and you do not believe, how will you believe if I tell you the heavenly things?" The new birth belongs to "the earthly things," taking place here on earth. "The heavenly things" include the Incarnation, the Atoning Death of Christ, God's redemptive love and grace (3:13-17). There was no reply from Nicodemus. It is not clear precisely where the words of Jesus cease and where the Evangelist goes on with his narrative. But evidently Nicodemus felt that he had gone into water beyond his depth. He was silenced, but apparently not yet convinced. Incredulity still held him fast. He could not reconcile the things that Jesus had said with his theological system. It would require time for Nicodemus to think through the problems raised by his interview with Jesus. One can imagine Nicodemus cautiously going away in the dark with many a shy glance to see if any one had observed his presence at the tent of the Rabbi from Nazareth.

It is probably a year and a half before we have a further note about Nicodemus in John's Gospel. It is at the feast of tabernacles just six months before the end of Christ's ministry when he appears in Jerusalem after a considerable absence. Jesus was there at a feast mentioned in John 5:1 and the feeling against him rose to fever heat and the Jewish leaders actually tried to kill him because he not only violated their rules about the Sabbath, but he actually made himself equal with God (John 5:18). Hence he remained away from Jerusalem. But now he did come and found the people divided in sentiment, though the friends of Jesus were awed through fear of the Sanhedrin (John 7:13). Finally the Sanhedrin sent officers to arrest Jesus and bring him before the body for trial (7:32). But, when they came, they did not bring Jesus. In amazement the Pharisees asked: "Why did you not bring him?" (7:45). The officers, Roman soldiers as they were, calmly replied: "Never man spoke like this man" (7:46). Then it was that the Pharisees lost all control of themselves and said to the Roman officers: "Have you also gone astray? Did

any one of the rulers believe on him or of the Pharisees? But this crowd that do not know the law are accursed." It would be hard to find elsewhere so much venom in so few words. They shouted their scorn at Roman officers being led off by an ignorant upstart from Galilee. Nobody but the am-ha-aretz (like our "clod-hoppers" or uncouth backwoodsmen) had followed Jesus. Not a single one of the leading Pharisees or rulers had believed on him. This last statement was an unconscious challenge to Nicodemus who had kept his secret well. He had slowly come closer to faith in Jesus as the Messiah, though he had taken no public stand for Christ. But manifestly Nicodemus winced under the words that not one of the rulers or of the Pharisees believed on Jesus. Nicodemus was both a Pharisee and a ruler and now he did secretly believe on him. Was he ready to take an open stand in the Sanhedrin for Jesus and own him as the Messiah of promise? Not that and not yet. He knew that, if he did he would be ostracized and driven from the Sanhedrin. Later John will say: "Nevertheless, however, many of the rulers did believe (aorist tense) on him, but because of the Pharisees would not confess (imperfect tense) him that they might not become outcasts from the synagogue, for they loved the glory of men more than the glory of God" (John 12:42-3). These are stinging words, it is true, but they correctly describe the attitude of men of the official class whose judgment was convinced that Jesus was the Messiah, though they lacked the courage to say so and pay the price of such courage. The lines were clearly and sharply drawn against Jesus in Jerusalem. What was Nicodemus to do? What did he do? He was unwilling to remain silent. He was afraid to avow his faith. He took a middle course. He would at least stand up for the legal rights of Jesus as he would for those of any man. So he ventured to raise a point of law. He put it clearly and sharply and all saw at once the bearing of the point: "Does our law condemn the man except it first hear from him and get knowledge of (ingressive aorist) what he is doing?" The very form of the question expects the negative answer. It was a sound legal principle and absolutely unanswerable. No one tried to answer it. Instead of that the other members of the Sanhedrin stormed at Nicodemus: "Are you also of Galilee? Search and see that no prophet comes out of Galilee." They passed by the matter of common justice mentioned by Nicodemus and made a personal thrust at him. They sneer at him as a mere ignorant Galilean like the mob and actually say that no

(Continued on Page 348)

The Sermon Manuscript

By Rev. H. Samuel Fritsch, D.D.

I USE manuscript in the pulpit, not because I have to, but because I want to; not as a matter of bondage, but as a means to freedom. For 12 years I have enjoyed the liberty of the manuscript.

But I was not always thus. There was a stage in my homiletical evolution when I prided myself on being able to rise majestically before my audience, and without scrap of notes or hint of paper, reel off my sermon. Indeed, so fearsome was I lest some doubting deacon or suspicious sister might think that I referred surreptitiously to concealed notes, that I preached with a closed Bible—I even quoted my text from memory. In those days I was a slave—I have heard it hinted that preachers who use manuscripts are slaves to their manuscript—but in those days I was a slave, an abject cringing crawling slave to the obsession of “preaching without notes.”

My emancipation was a gradual evolution. I preached my first sermon in a vacant store in Chicago, during my middle year in the Seminary, when I was 25 years old. I preached without notes. I had prepared by making a brief outline of what I intended to say. I left my outline at home, and I managed to keep my mouth going for the required 25 minutes. But when I got through I was vaguely uneasy. I was not quite clear as to just what I had said. And I had a faint suspicion that if the preacher himself was a bit confused, the people must have been utterly confounded! So I vowed never to preach **THAT** way again.

Accordingly I adopted the method of writing my sermon in full, every word from beginning to end, studying it until I was thoroughly soaked with it, and then delivering it without notes or manuscript. I followed this method for a number of years. I would modify it occasionally by carrying into the pulpit a skeleton or catch-word outline of what I had written. I felt that I was married to this method, and would keep myself only unto it, for better or for worse, for richer or for poorer, till death us do part. But I was conscious of several decided disadvantages in my cherished method.

For one thing, it would frequently happen that I would forget and leave out some of the very best material that I had prepared. And that, as every minister knows, is what makes a minister's Monday blue—“of all sad words

of tongue or pen, the saddest are these, ‘It might have been.’” I know of no ministerial sorrow that is more keen and unconsolable than the grief over a brain-child that dies before delivery. To me it was a constant source of annoyance that my memory should trick me into leaving out my best stuff—it reduced the average of the sermon so heartlessly!

And this trick of leaving out material led me into two subtle temptations—temptations that I have noticed are quite common to ministers who preach without manuscript.

First, the temptation to fill in. Having forgotten what was there, I would fill in with that which was, as the lawyers say, irrelevant, immaterial, inconsequential and incompetent. Listen closely to the average preacher who speaks without manuscript, and you will discover frequent spaces where he is just filling in. And even if he speaks from an outline, so that he does not leave out whole sections and fill in whole sections, he will leave out sentences and fill in sentences. I have heard preachers say that the stuff that comes to them at such times is often the best part of their sermon. That may be true; but if it is, I have a conviction that the rest of the sermon must have been horribly rotten!

A very serious disadvantage of the extemporaneous method is the temptation to say things on the spur of the moment. Many things which in the hectic and fervid atmosphere of the pulpit seem so clever and apt and fit, do not look so good in the calm seclusion of the study. The world is saved by the foolishness of preaching, but that does not make foolish preaching necessary. A manuscript in the pulpit is like automobile chains on a slippery street—it keeps one from skidding!

A second temptation was to transpose. Having forgotten and missed a mental pearl of great price at the beginning or middle of a sermon or section, it takes a lot of grace to resist the temptation to string it in anywhere whenever it happens to come back to the mind. This means confused and illogical sermons. It also means undogmatically long sermons—the preacher forgets, and fills in, then he remembers and puts that in too, while the faithful pray for mercy and the irreverent wind their watches.

Another disadvantage in my method of preaching without manuscript was

that the effort of memory was so terrific that it consumed the energy of delivery. The mental machinery is capable of releasing just about so much mental energy during a given 25 minutes. If a considerable portion of that energy is devoted to the act of remembering or thinking on one's feet, it stands to reason that there is little energy left for the mechanics of speaking, and less for that more important element in a public address, the hypnotic holding of the attention and the mesmeric molding of the mood of the audience.

But by far the greatest disadvantage was the fact that so often some trifling circumstance just before or at the moment of preaching would spoil the labors of the week. I'd have a good sermon prepared, but just before I ascended the pulpit steps Deacon Jones would come up, and whisper that Deacon Smith was terribly peeved at something or other I said at prayer meeting last week, or the treasurer would bring me the news that several of the heaviest givers had threatened to cut their subscriptions. A preacher, on general principles, is a pretty high-strung animal, on Sundays he is particularly keyed up; and by the time the deacon and the treasurer had said their little say, I was ready to fly all to pieces, and the sermon that I had so earnestly worked over and toiled over was all shot, because my mind would wander, and my thoughts would be side-tracked and confused.

So, as the years passed, there developed a growing conviction that I could be more easy, more natural, more free, and more forceful, if I had my manuscript before me. But I lacked the nerve to try. However, one Sunday morning I got reckless, boldly and brazenly brought my manuscript into the pulpit, and read my sermon.

And to my utter amazement the people seemed to like it! I was able to hold their attention better; and from the day that I began to use manuscript dates my emancipation from the obsession of fear and nervousness in the pulpit.

And so I use manuscript in the pulpit because it guarantees that I preach what I have taken pains to prepare; it keeps me from saying things in the excitement of the moment for which later I might be sorry; it definitely times the length of the sermon, which in these days is a matter not to be

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despised; it makes me independent of the petty moods and irritations of the moment; and it makes it possible to concentrate all my mental energies on getting the message home.

It is my sincere conviction that every minister who can, ought to use manuscript. It is the wrong idea to suppose that the preacher who can't speak extemporaneously must use manuscript. The right viewpoint is that the preacher who can't use manuscript must muddle through extemporaneously as best he can.

A certain preacher preached a trial sermon. At the close a Scotch deacon came up and said, "I didn't like your sermon. In the first place ye read it. In the second place, ye didn't read it well. In the third place, it wasn't worth the readin'." That Scotch deacon was only two-thirds right. The objection to using manuscript in the pulpit is not that the minister reads, it is that so many ministers do not make the effort to read well, and also that so much of their stuff is not worth reading.

Offer to Entertaining Churches

So many of our readers have taken advantage of our offer to furnish, free of cost, to entertaining churches copies of *Church Management*, that we have decided to continue the offer. The plan is, as was announced last month, to send to any minister requesting it a sufficient number of copies of a recent issue to provide one for each of the ministers who will be entertained at the meeting of conference, Presbytery, Synod or other organization which is meeting in his church.

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Nicodemus the Timid Scholar

(Continued from Page 346)

prophet comes out of Galilee, an obvious untruth. But religious hatred knows no bounds. Nicodemus apparently lapsed into silence. He had cleared his conscience and had made himself a marked man. He would be under suspicion, though he kept his place in the Sanhedrin by keeping still as before.

Nicodemus is not heard from again till Jesus is dead upon the Cross. Two members of the Sanhedrin come forward late Friday afternoon to give decent burial to the body of Jesus. Joseph of Arimathea had been a secret disciple "because of fear of the Jews" (John 19:38). He was a rich man with a new tomb and he had not consented to the dreadful deed of the Sanhedrin (Luke 23:51). He asked Pilate for the body of Jesus that it might not be buried in the potters' field. Then it was that Nicodemus, another secret disciple in the Sanhedrin, stepped forward and took his stand by the side of Joseph of Arimathea. He brought a mixture of myrrh and aloes. These two men of scholarship and wealth now in the hour of deepest shame for Jesus openly avowed their love for him and confidence in him. How they felt now about his claims to be the Messiah we do not know. But they at least took up their cross when the apostles had fled. They gave Jesus dignified and honorable burial in Joseph's new tomb to the north of Jerusalem in the garden (John 19:41). The tomb was hewn out of a rock (Mark 15:46) and may have been the one now shown there near Gordon's Calvary. They rolled a great stone against the door of the tomb and went their way (Matt. 27:60). One may wonder if Nicodemus did not have many a pang in his heart that he had waited so long to take an open stand for Jesus at whatever cost. At any rate it was some comfort to make small amends for his tardy confession by what he had now done. There are always those who will lay flowers on the coffin who gave none during life. And yet we must not be too harsh in our judgments of men. God sees the whole and we see only a part. Nicodemus was in a difficult place as many a man is today. He did at last show his colors for Christ.

Along the Road

I walked a mile with Pleasure;
She chatted all the way,
But she left me none the wiser
For all she had to say.
I walked a mile with Sorrow
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me.
—James Whitcomb Riley.

Be-Kind-to-Animals Week

The annual "Be-Kind-to-Animals Week" will be observed nationally and to some extent throughout the world during the week of April 13-18. Sunday, April 19, is Humane Sunday and will be observed accordingly in practically every church in the country.

This is the eleventh time that the people of the United States have been called upon to set apart a separate week and to observe a special Sunday in behalf of the better treatment of helpless animals. Several governors of states, including Calvin Coolidge, when governor of Massachusetts, have issued proclamations in behalf of Be-Kind-to-Animals Week and Humane Sunday. Both Presidents Harding and Coolidge have approved the idea.

Humane societies generally and many in particular have made the event a time of special celebration. The press, public schools, and the pulpit have given hearty co-operation. One day of the week, usually Friday, is set apart as Humane day in the schools, when teachers are asked to make special references to kindness to animals.

Pastors wishing to devote sermons to the subject on Humane Sunday may obtain literature that will help them by writing to the American Humane Education society, 180 Longwood avenue, Boston, Mass., and also, the American Humane association, 80 Loward street, Albany, N. Y.

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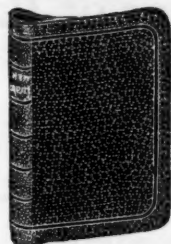
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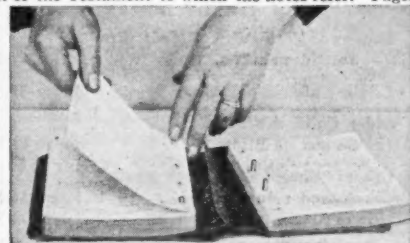
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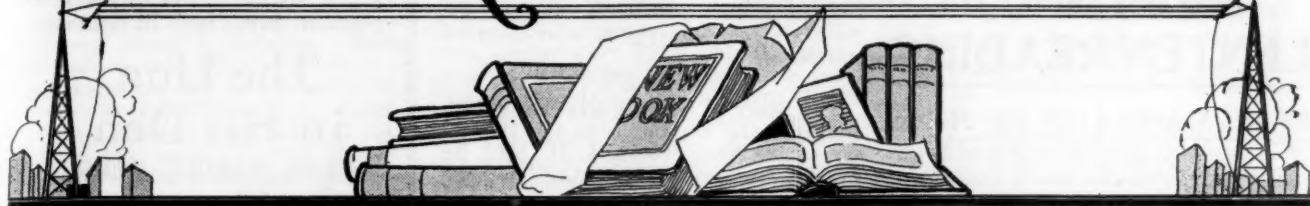
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What the Writers have to Offer

Sermons

Pilgrim Cheer, by the late Rev. J. P. Struthers, M. A. (George H. Doran Co., New York, N. Y.; James Clarke & Co. Limited, London, Eng.; 232 pages, \$2.00). This is a volume for layman and minister. The sixty-six chapters are selections from the inspiring utterances of this eminent English Divine. To devotional study and meditation the work lends itself very readily. The author was the late minister of the Reformed Presbyterian Church at Greenock, Eng. Principal James Denney, in urging the publication of this collection, wrote: "He was original, deep, tender, and searching like the Bible itself." Rev. Struthers did not write out his sermons in full, yet we often get a more fertile suggestion from briefs than from the finished product. At times his thought seems somewhat disconnected, due probably to the inability of the compiler to read between the notes. We believe that those in charge of services, such as the mid-week or Sunday evening prayer service, will find this volume very usable.—R. W. A.

The Bible

The Speaker's Bible—The Epistle to the Hebrews. Edited by James Hastings, D. D. (The Speaker's Bible Offices, Aberdeen, Scotland; in America W. P. Blessing; 390 pages). This volume includes expository sermons on practically all the verses in the Epistle to the Hebrews. The preface states that the aim of the work is to improve contemporary preaching. The editor believes that this is impossible unless pulpiteers are willing to learn from other preachers. He insists that the preacher should be a reader of sermons. In the volume, he has endeavored to select sermons, from different sources, that are shorn of wordiness, carefully arranged, and aptly illustrated; sermons which are supposed to preserve all that is worth preserving of the modern interpretation of the Bible. The sermons themselves are of varying value. Many of them contain usable illustrations. If one were interested in making a study of a great book of the Bible by means of sermons preached on its contents, he would have his opportunity here.—P. F. B.

Doctrinal

Papal Paganism, by J. A. Phillips. (Cokesbury Press, 224 pages, \$1.25). The author of this book shows that he has good sound sense and an idea of fairness. He deals with the Roman Catholic religion in a clear, concise and knowing way; at the same time he writes fearlessly and vigorously, giving a care-

ful examination of the Roman Catholic religion along the lines of: First, present-day practices and purposes; secondly, its history and the fruits of its history; thirdly, its authoritative doctrines; making at the same time a comparison with the Protestant religion. The author does not merely make statements; he gives facts. The sources of his quotations are mentioned by book and page; taking not what "someone says," but giving the authoritative teaching. Another pleasing thing to this reader, is that statements are not taken out of their context. This book should be in the hands of all real Americans, and it fills a big need. That all the clergy of course should have copies, goes without saying. The make-up of the book is fine—easy reading—and when you finish it, you feel you have learned something from one who knows what he is writing about, and does not leave a bitter taste. This book will be a good useful book in anyone's library. The chapter headings are as follows: (1) The Pagan Nature of Romanism; (2) The Pagan Origin of Romanism; (3) The Pagan Enlargement of Romanism; (4) The Pagan Evolution of Romanism; (5) The Thoroughly Anti-Christian Character of Romanism; (6) Christianity the Only Antidote; (7) The Conflict between Prophetism and the Papal Priesthood.—J. W. Q.

The Doctrine of the Infallible Book, by Charles Gore, D. D. (George H. Doran Company, 63 pages, \$1.00 net). This book, written by a distinguished conservative scholar and defender of the Christian faith, is the author's defence of a sane Biblical criticism. His aim is to refute the position that faith in the supernaturalism of Christianity is bound up necessarily with the "old-fashioned belief in the Bible as an infallible book." He maintains that inspiration does not necessarily involve infallibility or absolute accuracy in matters of historical detail. He says, "We can admit what is called the 'critical view' of the Bible and still hold the faith of St. Paul or St. John, and of the Christian creeds—hold it indeed with an increased assurance and enthusiasm." The titles of the chapters are: The Spiritual Value of the Old Testament, The Apostolic Writers, The Authority of the New Testament, Criticism and the New Testament, and Inspiration and Infallibility. A chapter is added by Dr. H. R. MacKintosh, Professor of Theology in New College, Edinburgh, on The Reformer's View of Scripture. This book is an important contribution to religious thought at a time when much of the controversy that rages in the church centers over the theory of Biblical inspiration: historical vs. literal. The clue to the

ending of the present controversy between modernists and fundamentalists lies very largely in the settlement of the issue raised by this little book. We advise all theological conservatives who are alarmed by the vogue of higher criticism of Scripture, to purchase this book, and read it.—P. F. B.

Historical

The Four Gospels, A Study in Origins, by Burnett Hillman Streeter, D. D., Canon of Hereford. (The Macmillan Company, New York, \$3.50). This book is a distinct addition to the lower and higher criticism of the Gospels. The ordinary reader of a popular introduction to Biblical literature might easily get the impression that the work of ascertaining the origins and the relations of the four Gospels had already been completed, and that now a commentator or a preacher has simply to build upon very definite foundations. In one sense, indeed, this work has been done. But the author of the book before us shows that the field is still open, not only for supplementing the work that has been done before, but also for revising the conclusions that have been accepted as settled. Canon Streeter points out that even the rules of textual criticism have need of revision. For many years we have accepted as established: "The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions." This rule is undoubtedly of most general application when manuscripts have become numerous; but in the years when a great exemplar stood practically alone, in a city like Rome or Antioch, the reverse of this rule is just as likely to express the fact. If a line or a passage were left out from an original which was destroyed, how would that line or passage ever get back again? In the discussion of the synoptic problem Canon Streeter has made a distinct advance in showing that the authors of the first and third Gospels had before them Mark's Gospel instead of the hypothetical ur-Marcus held by the theorist of a half century ago. Canon Streeter has such a lucid way of presenting his arguments for the positions that he holds that it is easy for one to follow him when he avowedly turns to the realm of speculation; as, for example, when he suggests what must be included in the lost conclusion of Mark's Gospel. This book, addresses to the most scholarly, by its clearness appeals to the ordinary student; and should do much to make the problems of the Gospel popular. If we have genuine interest in a problem it is not irksome, even if the details are intricate. Canon Streeter makes us feel

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that a problem of textual criticism, or a discussion of the authorship of the fourth Gospel, can have, to say the least, as real interest as a cross-word puzzle.—W. C. W.

The Story of Social Christianity, Vol.

1. From the Beginning to the Discovery of the New World, A. D., 1492, by Francis Herbert Stead, M. A. (George H. Doran Company, 268 pages, \$2.00 net). One is reminded as he reads this book by the warden of Browning Hall from 1894 to 1921, of a book written many years ago, and possibly now out of print, called "Gesta Christi," by Charles Loring Brace. Both Mr. Brace and Mr. Stead believe that the history of the last nineteen centuries is in its highest sense the lengthened shadow of Jesus Christ. As the introduction to Mr. Stead's book puts it, "The story of the true church is, properly told, the continuous biography of Jesus. He is the chief actor: He is the real initiator: He is the constant director. Of all progressive history He is the maker." It is possible to agree with this as a general statement, and yet put a question mark after Mr. Stead's pronouncement when he comes to consider Joan of Arc, that "The whole record of social Christianity in making and saving nations contains no clearer instance of Jesus at work. His choice of prime agent was just like Him. For the deliverance of France, He chose no monarch or military chief, but a country girl, of lowly origin, pure heart and blameless life." (page 236). What the author tried to do, and with a large measure of success, is to tell the "story of the church's ever widening vision of her social mission." There is a large measure of value in Mr. Stead's book for the minister who wishes to know, (without too much research) what Christianity had done, not only to transform individuals but to make over the world. He will find a presentation of what the church did to put an end to slavery, to gladiatorial combats, and to war. What the church has done to improve the position of woman, to relieve poverty, to develop national life and an international outlook, and to foster democracy, are all discussed. Particularly interesting is the study of the Christian inspiration of Simon de Montfort in promoting parliamentary government in England, while the social efforts of King Alfred in England and of Savonarola in Florence are vividly portrayed. In the papal ideal of the time of Hildebrand the author sees a foreshadowing of what the League of Nations might become. "It is our hope," he says, "that all peoples, nations, and languages, accepting the Christian idea of the World One State, will be gathered under a president who shall be to the United States of the World, what George Washington was to the United States of America.—J. E. R.

The Story of Social Christianity, Vol. II. From the Reformation to the Present Day. By Francis Herbert Stead. (Doran, 262 pages, \$2.00). The author has continued in this volume the good work of showing the growth of the social emphasis in the church from the period of the reformation. He shows those sects, both within and without the church, which sought through various means to establish a better Christian

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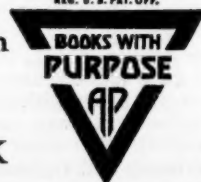
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brotherhood. The only thing disappointing to the American reader is that the work of the American church in the new social age is not given the prominence which it deserves. Many of us believe that the contribution of the American church to the social interpretation of Christianity is significant. The author's knowledge of conditions in this continent may be seen by his statement regarding the temperance movement. The Woman's Christian Temperance Union is considered to be the agency which did the most to promote temperance reform in America. It was aided by organizations of children known as Bands of Hope. These organizations the author believes, were responsible for national prohibition. But, strange to say, a national organization, The Anti-Saloon League, which did the most to secure the legislation—is not even mentioned.—L. H. W.

Youth

Winning the Children for Christ, edited by D. P. Thompson. (George H. Doran Co., 197 pages, \$1.75). A third volume in a series of books on Evangelism, with these chapter-headings—The Mind of the Child, The Formative Years of Life, The Problem of Child Conversion, The Conduct of Children's Meetings, etc. As this suggestion of the table of contents will show, it deals with child psychology and the evangelism of children. The book is a strange combination of the new and the old in children's work. The psychological premises are in the main up to our present-day knowledge, but invariably the conclusions take one back to the methods of a past generation, and the reviewer can but quote: "Care must be taken to see the words of the choruses are simple, easily understood, and adapted to the child's life and outlook. Their background of thought and appeal should be ethical rather than doctrinal." This hymn is quoted as an example of that to be used, "I come third, I come third, Where God puts one in His Word, God comes first, my neighbors second, I come third."

What could put more emphasis on self than such a hymn!—M. G.

Biographical

The Men Whom Jesus Made, by Rev. W. MacKintosh Mackay. (The George H. Doran Co., 211 pages, \$1.60). This is another volume dealing with the characters of the twelve men composing the apostolic group of Jesus. While the writer is of the opinion that A. B. Bruce did his task so well in the *Training of the Twelve* that it will be a long time before a better study of this group will be made, still there is much in this volume which will commend it to the reader. There is the point of view which is expressed by the title. Each character is studied to find just what Jesus added to it. Thus Simon, whom we might know as Pliable, under the leadership of Jesus became a stone. James, ever ready to push himself forward, becomes the man who is willing to take the back seat. Judas Iscariot is termed the man whom Jesus could not make. The same direct style is followed which has distinguished this writer's other volumes of Bible character studies.—W. H. L.

Present-day Problems

In Quest of Reality, by James Reid. (George H. Doran Co., 200 pages, \$1.75). This volume contains the War-rack Lectures on Preaching for 1923-1924 by the author of a notable collection of sermons, "The Victory of God." Of the five lectures the first two, on The Preacher's Task and The Preacher's Audience, are especially strong. He shows how worthwhile the task is, in that it is fundamentally the presentation of the real character of God; and when this is well done, the questions of religious uncertainty, religious authority, church union, Christian duty, conversion, etc., are solved. Also, he shows how it must be done to be done well. The study of the preacher's audience,—the evil things, such as fear, false values, and religious unreality, which have to be uprooted, and the seedlings of wistfulness, purpose, hope, which are to be nurtured,—is a fine piece of analysis. The lectures on Some Types of Preaching and The Technique of Preaching, though by no means commonplace, are not of the same high quality as the first two. In a moderately helpful way they traverse familiar ground. The values and pitfalls of evangelistic, ethical, and doctrinal sermons, are set forth. There is also an interesting discussion of choice of subjects, plagiarism, use of manuscript, sermon divisions, and delivery. The last lecture on The Preacher Himself deals with the subtle perils to which every preacher is exposed, and the qualities which make preaching effective.—M. L. M.

Ultimate Values in the Light of Contemporary Thought, by J. S. Mackenzie. (Doran, 189 pages, \$1.25). The book is composed of a series of philosophical lectures on the meaning of value. They were given originally at the Universities of Mysore and Lucknow, in India, and later at the University of California. The author states in his introduction that his problem is "to consider how far it is legitimate, in view of the recent developments in science, to regard Value as being still an interpretative principle. In order to do this, it will be necessary to examine what the conception of Value means in philosophy. This cannot be properly understood without some consideration of the most important aspects of modern speculation in which its use is involved, or by which its use is rendered doubtful." The book is divided into three parts: Our Theoretical Outlook; Theories of Value; Applications of the Idea of Value. In the first part, the subjects discussed are: science and philosophy, form and matter, space and time, appearance and reality, potentiality and actuality, evolution, realism and idealism. In the second part the meaning and different types of value are set forth, the objective, subjective, and spiritual aspects being emphasized. The third part applies the idea of value to ethics, religion and practical life. There is a very good bibliography appended.—P. H. Y.

Various Topics

Literary Vespers, by Edgar White Burrill. First Series, The Altars of Aspiration. Duffield & Co., 245 pages, \$2.00 net). To those who hunger for the vital in literature we heartily com-

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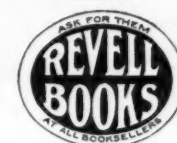
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Books Received

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Religious Experience, Rev. R. H. Fisher, D. D., \$2.25.
Everyman's Life of Jesus, James Moffatt, \$1.50.
Bible Cross Word Puzzle Book, Paul J. Hoh, \$1.50.
The Old Testament (A New Translation), Prof. James Moffatt, \$2.50.
The Beauty of the New Testament, Burris A. Jenkins, \$1.60.
Twelve Lectures To Young Men, Henry Ward Beecher, \$1.50.
The University of Chicago Press.
The Making of the English New Testament, Goodspeed, \$1.50.
A. S. Barnes & Co., 7 W. 45th St., New York.
Hymns of the Christian Life, Milton S. Littlefield, \$2.00.
J. B. Lippincott Co., Washington Square, Philadelphia, Pa.
Everlasting Life, William W. Keen, M. D., \$1.00.
Prisons and Common Sense, Thomas Mott Osborne, \$1.25.
The Judson Press, Philadelphia, Pa.
The Door That Has No Key, Bernard C. Clausen, \$1.25.
Cokesbury Press, Nashville, Tenn.
Papal Paganism, J. A. Phillips.
Association Press, 347 Madison Ave., New York City.
Good Health and Long Life, Lucien C. Warner, \$1.15.
The Macmillan Company, New York City.
The Vigil At The Cross, Rev. Frank J. Goodwin, \$1.00.
The Making and Meaning of the New Testament, James H. Snowdon, \$2.25.
Must We Part With God?, Ernest F. Champness, \$1.00.
Bible Readings, Thomas and Espenahade.
Council of Christian Associations, New York City.
Whither Bound in Missions, Daniel J. Fleming, \$1.00.
Fleming H. Revell Co., New York.
Piloting the Sunday School, E. Morris Ferguson, \$1.25.
100,000 Synonyms & Antonyms, Samuel Fallows, \$1.50.

Any book reviewed in these columns may be purchased from the Church-World Press, Prospect-Fourth Bldg., Cleveland, Ohio.

Remembering the Church in the Will

The East Congregational church of Ware, Mass., gives its members "something to think about" in a little message under this head, published and distributed recently. It reads:

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mend this book. They will find it a beautiful thing. It embodies a series of addresses given in the Town Hall, New York, under the general title of Literary Vespers. The average congregation of listeners, we are told, would number 1,000 people. The intent of the lectures is to interpret life through the medium of poetry, drama, and stories. They are not, strictly speaking, religious essays, but they deal with those fundamental emotions with which religion is concerned. This volume contains sixteen of the addresses, grouped by four different classes, which are: The Altars of Aspiration; The Approach to Life; The Message of Religion; and The Perception of Reality.—W. H. L.

Not Too Many Books; Too Few Buyers

Answering what he termed the "silly cry of, 'too many books,'" Mr. Michael Sadleir, of the Constable publishing house, London, England, insists this is not the trouble.

While admitting that compared with the population the size of the book-buying public is disgracefully small, he declared no one is rendering any service by repeating the ignorant complaint that there are too many books on the market. "There are not too many books, but too few intelligent book-buyers," he said.

Mr. Sadleir's comment is printed in a recent issue of George H. Doran company's Religious News Notes.

Vital News Notes

Out of An Old Resort Comes a School

Property of 600 acres at Olympian Springs, Ky., once owned by Henry Clay, said to have been lost by him at a game of cards, has been purchased by the Baptists of Kentucky. The present owners intend to turn this place into a school for the benefit of pastors and students; and it is announced that classes will begin this March. Students, cultivating the land, will contribute to the school's self-support.

Roman Catholics Favored in Bavaria Schools

In face of the opposition of Socialists, Democrats and Communists the concordat with the Vatican has been ratified by the Bavarian cabinet. This places the Catholics in a favorable position in relation to the school system. It is claimed that Bavaria, a single state in the German Federation, had not the right to sign a separate agreement with the Vatican; but under present conditions, it is thought that no effective objection can now be made in Germany.

Pastor Carries Gift of Gold to China College

Dr. Hugh K. Walker, pastor of First Presbyterian Church, Los Angeles, Cal., on a world tour, carries \$500 in gold which is to be presented to the Elsie Berkeley School at Canton Christian College in China, a school financed largely by a member of Dr. Walker's church. Ten members of his congregation are with him on the extended tour.

Kosher Law Made Valid

The Kosher law in New York has been upheld by the United States Supreme Court, where it was carried after provision dealers had objected to the law because it required them to determine what is and what is not, Kosher food, and to so label it. Those who violate this law are liable to criminal prosecution.

A Youthful Patriarch

A 16-year-old patriarch of the Assyrian Christians recently arrived in England from Mosul. After a rest at the Deanery at Canterbury he was met by the Dean and Canon, A. J. Mason, chairman of the committee of the Archbishop's Assyrian Mission, who conducted him to St. Augustine's College. The young patriarch's visit, it appears, is for the purpose of receiving education in an English institution.

The Rare Washington Bible

Martha Washington's family Bible is now in the hands of E. D. North, who purchased it at a recent sale in New York City for \$3,700. This Bible, printed at Oxford, England, in 1783, contains three autographs of Martha Washington; on five of the front leaves there is manuscript record of Lawrence Lewis, nephew of George Washington, his wife, and Washington's step-daughter. Births of eight children in the Washington family are recorded.

New Magazine for Boys

The World's Youth is the name of a new magazine for boys everywhere. It will be a monthly, to be edited by Basil Mathews, a well-known British editor, and Geneva, Switzerland is the place chosen for its publication. This magazine printed in English and financed by the Y. M. C. A., will also benefit those occupied with religious work for boys.

Repair of St. Paul's Dome Assured

The sum of 140,000 pounds already given, is more than enough for repairs to St. Paul's Cathedral, London. The response to the appeal for funds was quick as well as generous. St. Paul's escaped the war bombs, and now it is to be entirely restored for another long period of usefulness and beauty.

The Lyman Beecher Lectures

In April of this year, at Yale University, Dean Inge of St. Paul's will deliver the Lyman Beecher lectures. The Dean's Paddock lectures, delivered in 1906 on his first visit to this country, have lately been published by Longmans, Green & Co., under the title of "Personal Idealism and Mysticism."

The American Tract Society's 100-Years Record

In a century this society has circulated tracts in 178 languages, dialects and characters, besides almost a million leaflets, books and periodicals. Its distributors have made visits to 25,000,000 families, and delivered 18,000,000 volumes; altogether the literature given free amounts to \$2,750,000—650,000 religious meetings are included in its activities. The society will celebrate the one hundredth anniversary of its founding next May.

Protestantism Developing in Russia

Of the various reports coming from Russia we are informed that there are 5,000,000 religious radicals in that land. Though of different shades of opinion, they are essentially Protestants, and are increasing in numbers. It is believed that the Russians, adopting a liberal religion, will help their country to dispense with dictators, temporal and spiritual.

Columbia Engages Dr. Kelly

Dr. Robert L. Kelly, who was president of Earlham College, Indiana, for 15 years, has been placed in charge of the department of instruction in college administration at Columbia University, New York City. Dr. Kelly is also executive secretary of the Council of Church Boards of Education and of the Association of American Universities.

Largest Contribution

The Cathedral of St. John the Divine, New York City, is to be helped on to completion by a half-million-dollar contribution from John D. Rockefeller, Jr., who has pledged himself to give so much. So far, it is the largest contribution to the funds for the edifice.



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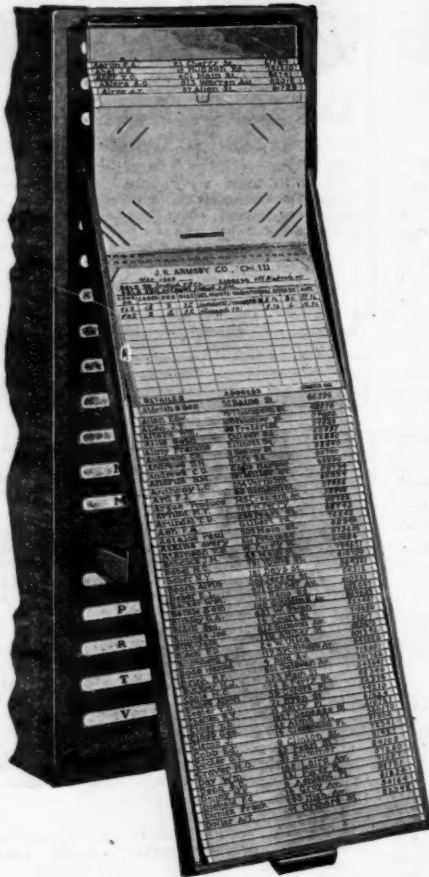
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The Ministers Protective Society Meadville, Pennsylvania U. S. A.

Episcopalians Best Represented

In Princeton University 800 of 2,000 students are Episcopalians, according to a statement by the Rev. Henry Thomas, student chaplain of that institution. Episcopalian students outnumber those from any other denomination.

Christians Receive From a Jew

Of the large sums of money left for charitable purposes by Mr. F. Seder, prominent Jewish merchant of Pittsburgh, recently dead, most of it goes to Christian institutions. Roman Catholics, Presbyterians and Episcopalians are the beneficiaries of the magnanimous Jew's will. Those who would perpetuate feelings over racial and religious differences might well pause and reflect upon Mr. Seder's bequests.

Winner in the Get-Out-The-Vote Contest

In the contest for getting the largest number of votes at the national election the Methodist church of Colfax, Iowa, was the winner over many other churches which entered into the contest. It is said that 100 per cent of the voters in the Methodist church cast their ballot. Because he is the leader of such a flock of citizens, Rev. F. J. Neal got a free trip to the inauguration.

Methodists in England May Unite

The Wesleyan, the Primitive and the United Methodists in England have shown a desire to consolidate their three bodies. By a test vote it was decided that a majority was in favor of the union, though a final settlement of the question is left to a union committee, which will consider whether the vote is sufficiently decisive to warrant the consolidation.

Forum for Discussion of Race Problems

Negro and white students at the Chicago University, 10 in number, meet once a week to discuss subjects pertaining to America's race problems. It is for mutual interest that these men have formed a club in which college students of both races may get together for better understanding and a furtherance of harmony between them.

In Memory of the Hero of Marsovan

Eight orphans in a Near East Relief orphanage in Greece have been "adopted" by members of St. Luke's Church, Altoona, Pa. The action of these parishioners is in memory of George J. Williams, known as the Hero of Marsovan, who died from exposure on a 400-mile journey to lead and save 400 orphans from the Turks. This hero was a son of the Rev. William J. Williams, rector of the Church of Our Savior, Foxburg, Pa.

Y. M. C. A. Hotel for Men

The Y. M. C. A. hotel for men, in the centre of the city of Chicago, is to have an annex to accommodate the increasing numbers who come to it for rooms. The new addition, nineteen stories high, will be made this year, at a cost of \$1,250,000, and when it is completed the hotel will consist of 2,650 rooms. Besides moderate prices and excellent service, the guests may have the pleasure of pipe organ music and other free features, including an employment bureau.

Russia's Theological Schools Growing

The theological schools at Leningrad and Moscow, Russia, show an enrollment of students nearly double that of last year. It is due largely to the generosity of American Methodists that these schools are in existence, and that they are prospering.

Crowds Too Large for the Churches

The Anglican Bishop of Bloemfontein, South Africa, informs us that only three churches in his diocese are large enough to hold his congregations. As many as 1,400 come to hear him, while only 700, at most, can be seated in the churches; consequently much preaching is done outdoors. This bishop, attracting such crowds in South Africa, is the Rt. Rev. Walter Carey, whose little books are extensively read in this country.

To Restore Wesley's Chapel

The sum of \$30,000 has been raised to repair the crumbling Wesley's Chapel, City Road, London. Credit is due the pastor, the Rev. Walter H. Armstrong for securing \$27,000, of which \$2,500 was donated by the Hon. John E. Andrus of Yonkers, New York for the rebuilding of John Wesley's tomb. From Sir Robert Perks we learn that an American proposes to give \$15,000 for endowment, provided that \$10,000 is raised in England.

Central Church, Norwich, Conn., Forging Ahead

In a 28-page booklet issued by the Central Church of Norwich, Conn., there is shown work and progress. Last year this church offered a prize of \$100 for the best service program submitted by the members, and obtained good results. The pastor, Rev. David A. Pitt, closing his fourth year, remarks, that in 1924, the church reached the high-tide level in organization and team work. There were 94 additions, generous giving for various purposes, including missions and permanent endowment.

Work of the Student Friendship Body

The object of the Student Friendship organization is to help the needy to support themselves. Students, numbering 175,000 in 19 countries, most of them impoverished, have received financial aid. In 1924, the fourth year of its existence, it served 3,000,000 meals in Russia, and gave clothing to the amount of \$60,000. With the funds provided the students can establish their own kitchens, printing presses, shoe repair shops and rooming houses. Having these, they can do without further aid. Dr. Ernest DeWitt Burton, president of the University of Chicago, is the national chairman of the fourth annual campaign.

Minister's Son Wins Important Post

Over 14 competitors from 10 different colleges and universities, Robert Lee Baker, Jr., son of Dr. R. L. Baker, pastor of the First Church, Ashland, Ky., won the appointment to represent Kentucky in the Rhodes scholarship awards to Oxford College for next year. Mr. Baker, but 23 years old, holds degrees, Ph. B. and M. A., from Brown University, and has been studying for his doctor's degree at Columbia. The study for doctor's degree will be continued at Oxford.

Anti-Militarism in Japan

"An anti-militaristic sentiment is sweeping Japan, being fostered by the rapidly growing labor movement and college students," said the Rev. Mr. Kagawa of Japan, in the international Protestant missionary conference at Washington. As one of the most impressive speakers at the conference, his news, it is said, inspired hope in those who would abolish war.

Notes From the Year-Book of the Churches

According to the 1924-25 year-book of the churches, edited by Dr. E. O. Watson, secretary of the Washington office of the Federated Council of Churches, there was a membership of 48,224,014 Protestants in this country in 1923, with Protestant adherents of 79,140,849—18,260,793 is the Roman Catholic total. The largest Protestant group are Methodists, their 17 bodies numbering 8,433,268 members, while the Baptists show a membership of 8,189,448. All together, the churches have raised \$547,560,562, which is an increase of \$29,242,984 over the previous year.

Bernard Shaw on Bible Translations

Critics of some of the new translations of the Bible call our attention to the debasing of the sublime by some of those who are attempting to modernize the sacred book. One example is given us in the twenty-third Psalm, in which the line, "The valley of the shadow of death," is changed to "Even though I walk in the darkest ravine." But for one answer to those who charge that the King James version is "stiff, dry and unreadable," we quote Bernard Shaw, the recognized English critic. He says, "I simply gasp when people talk like that, for in point of readability and in intelligibility brought down to the last degree of clearness, beauty of statement and impressiveness, you will never get anything better than the Authorized Version of the Bible."

Great Preacher Coming

In the interest of international understanding and good-will, the Rev. Leyton Richards, successor of Jowett at Carrs Lane Church, Birmingham, England, will tour this country in April and May. This man from a famous English pulpit will talk in some of the leading churches of America on Sundays, his week days to be devoted to spreading the gospel of universal friendship in educational institutions, clubs and churches.

Protestants on the Rhine

At the first Rhenish Diet of Evangelicals recently, Cologne on the Rhine, over 20,000 men from outside the city attended its 50 sessions. The password, from Rom. 1:16, "I am not ashamed of the Gospel of Christ," was adopted. Although the Rhineland is often referred to as a Roman Catholic country, there are over 500 Evangelical churches in that land, and above two million souls are members of them.

One of the weaknesses of our present-day civilization is that too many fathers and mothers are deserting the home brood for the home brew.

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The Ministries of the Local Church

From the bulletin of the First Presbyterian Church, Independence, Iowa, the following groupings of the ministries of a local church is taken.

1. The Ministry of Spiritual Things.—(The Session).
2. The Ministry of Temporal Things.—(The Trustees).
3. The Ministry of Benevolence.—(The Deacons).
4. The Ministry of Religious Education.—(The Sunday School).
5. The Ministry of Gospel Extension.
 - (a) The Women's Missionary Society.
 - (b) Grace Service Chapter, Westminster Guild.
 - (c) Grace Leigh Circle, Westminster Guild.
6. The Ministry of Fellowship and Work.
 - (a) Ladies' Social Society.
 - (b) Young Peoples' Society.
7. The Ministry of Music.—(Church Choir).

The treatment of the various activities of the church under the head of ministries, gives a dignity and encouragement to those who are engaged in the tasks of the church. There are many ministers in the busy church though there may be but one ordained pastor.

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Ask Papers Not to Exploit Crime

"Truth," a publication of Buffalo, N. Y., has led the movement which has led the local Federation of Churches to petition the newspapers of the city to set aside one month during which there shall not be exploitation of crime in their columns. The "Christian Century" of Chicago has previously sent such a challenge to the papers of that city. Would it not be well if similar demands might be made in other cities. Here is part of the text from the editorial from The Buffalo Truth.

"How much the exploitation of crime news has to do with the rapid increase of crime in this country cannot be determined. It may only be estimated on the well established principle that like breeds like and that the power of suggestion exerts a great and tremendous force in human activities, both individually and group. This is particularly true of the young, and most of the crimes are committed by persons under twenty-one. The greatest problem of parents today is how to keep their children free from the contamination of evil suggestion, the bulk of which is presented through the front pages of most of our newspapers, as well as within the covers of many of our magazines. Obscene literature is a mild term to apply to most of them, and yet their influences are carried into millions of homes every day. This is not making for a better nation of men and women, a more prosperous one, or one in which the sacred rights of property will be better protected. In fact, the tendency is all the other way.

"The suggestion which Truth respectfully offers to the newspaper management of this city is simply this: that for the period of one month—possibly prior to Easter—a moratorium be declared on the exploitation of crime news; that instead of the present competitive struggle for news of the degrading, criminal and bestial, constructive, helpful and cheerful news of the community and the world be given the prominence it deserves. This would require merely a shift in the emphasis on "what is news" and not the elimination of facts concerning crime and lawlessness, for that would be in direct contravention of the prime function of the press.

"This suggestion would require no great effort to carry out and would have the sincere endorsement of every thinking member of the community. A month's trial of the prominent presentation of the clean, constructive news of the city, state and nation—surely it is worth trying."

Every soul must break out of a prison of things. We are dungeoned by possessions, smothered by a clutter of merchandise, the life flattened out by the cumulative instinct of selfishness. The prison house of selfishness is the common jail of mankind, caging them in the little cell of personal advantage.—Ex.



PARISH PAPERS

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Free Samples and Particulars. Our plan provides a paper for your church without cost to you.
The National Religious Press
Grand Rapids, Mich.

A Systematic Canvass

According to the December number of the St. Lucas Bote of Chicago, an interesting canvass has been made there to determine the extent of church attendance in St. Luke's Parish. The house-to-house calls revealed that 196 persons were not members of any church, 109 promised to attend thereafter, and 89 agreed to send their children to Sunday school or day school. To keep familiar with the ground of the parish and its spiritual conditions, further, regular canvasses are to be made.

Bible Study in a High School

Students in the Wolcott, Indiana high school are receiving Bible instruction from Carl C. Cole, pastor of the Wolcott Christian church. It is elective with the students, who come before the pastor for 45 minutes every Friday afternoon in the assembly room of the school building. The school authorities give one-half credit for each semester's work. The period till school closes will cover from the Creation to the Division of the Kingdom. About one-half of the pupils attend the Bible classes.

Treasured Texts

The Rev. Frank Hampton Fox, pastor of the First Congregational church, El Paso, Texas, has selected and compiled thirty-three texts from the Bible for use in his church. The list is printed under the heading of "Treasured Texts." A copy is herewith reproduced:

TREASURED TEXTS

Which every one should know as well as he does the letters of the alphabet. The texts are not given in full. Learn them from your Bible.

Genesis 1:1—"In the beginning God created the heavens and the earth."

Genesis 31:49—"The Lord watch between me and thee."

Numbers 6:24-26—"The Lord bless thee."

Psalms 119:14—"Let the words of my mouth be as silver."

Psalms 119:9-11—"Wherewithal shall a young man cleanse his way?"

Isaiah 2:4—"He will judge between the nations."

Isaiah 9:6-7—"His name shall be called Wonderful."

Micah 6:8—"What doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God."

Matthew 6:33—"Seek ye first the kingdom of God."

Matthew 7:7-8—"Ask and it shall be given you."

Matthew 11:28-29—"Come unto Me."

Matthew 20:28—"The Son of Man came not to be ministered unto."

Luke 19:10—"For the Son of Man came to seek and to save."

John 3:16—"God so loved the world."

Romans 8:26—"We know that all things work together for good."

Romans 10:9-10—"If thou shalt confess with thy mouth Jesus as Lord."

1 Corinthians 15:58—"Be ye steadfast."

2 Corinthians 3:18—"We all with unveiled face."

2 Corinthians 4:16-18—"Wherefore we faint not."

Galatians 2:20—"I have been crucified with Christ."

Ephesians 4:22-25—"The fruit of the Spirit."

Ephesians 4:3-6—"Keep the unity of the Spirit."

Ephesians 3:14-19—"Rooted and grounded in love."

Ephesians 6:10-18—"Be strong in the Lord."

Philippians 2:3-11—"Have this mind."

Philippians 3:12-14—"This one thing I do."

Philippians 4:4-8—"Rejoice in the Lord."

2 Timothy 2:15—"Study to present thyself approved unto God."

2 Timothy 3:14-15—"Abide though in the things which thou hast learned."

James 5:19-20—"He who brings a sinner back."

Revelation 3:20—"Behold I stand at the door and knock."

Revelation 22:17—"The Spirit and the Bride say, Come."

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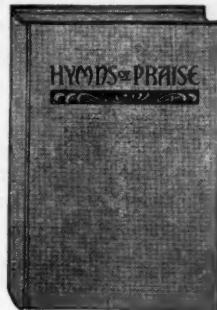
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Dusting Off the Old Bible

The Rev. Henry E. Barstow, D. D., pastor of Calvary church, Auburn, N. Y., has devised a rather unusual church program on who's who and what's what, that excels in completeness.

Besides announcements of the Sunday services, the program contains also notices of mid-week services, social meetings, and suggestions for home reading. The announcements are for six weeks and are listed under these general heads:

Thursday night services: "Who Got Us Our Bible?" Christian Endeavor Society topics, "Bible Characters;" Sunday morning topics, "Bible Cords," and Sunday evening topics, "Some People the Bible Black-Balls."

The little booklet is entitled "Dusting Off the Old Bible." On the reverse cover is printed this selection:

THE DIARY OF A BIBLE

Something to Make You Smile and Think

January 15—Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess.

February 2—Clean-up. I was dusted, with other things, and put back in my place.

February 2—Owner used me for a short time after dinner, looked up a few references. Went to Sunday school.

March 7—Clean-up. Dusted and in my old place again. Have been down in the lower hall since my trip to Sunday school.

April 2—Busy day. Owner led C. E. meeting and had to look up references. He had an awful time finding me, although I was right there in my place all the time.

May 5—In grandma's lap. She is here on a

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The National Religious Press

Grand Rapids, Mich.

We can supply most of the films referred to in Rev. R. H. Rolofson's article in this issue of this paper.

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visit. She let a tear drop on Colossians 2:5-7. May 6—In grandma's lap again this afternoon. She spent most of her time on I Corinthians 13, and the last four verses of the 15th chapter.

May 7, 8 and 9—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10—Grandma gone. Back in the old place again. She kissed me good-bye.

June 4—Had a couple of four-leaf clovers stuck in me today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation I guess.

July 7—Still in the old trunk.

July 10—Still in the trunk, though nearly everything else has been taken out.

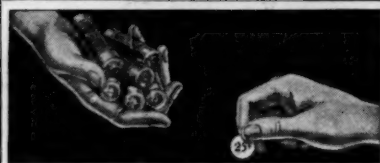
July 15—Home again and in my old place. Quite a journey, though I do not see why I went.

August 1—Rather stuffy and hot. Have two magazines, a novel and an old hat on top of me. Wish they would take them off.

September 10—Clean-up. Dusted and set right again.

September 12—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died and wanted an appropriate verse.

Selected.
IF YOUR BIBLE COULD TALK WHAT STORY WOULD IT TELL?



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The National Religious Press
Grand Rapids, Mich.

After Easter

This announcement suggests a program for other churches. There is usually a slump in the church interest immediately after Easter. Perhaps it is because people have always thought that it was the proper thing to do. The time to begin to overcome this attitude of mind is now. Begin to advertise the good things which are to come immediately after Easter. Get a good program planned and then carry it through.

Improving Attendance

To increase the attendance at evening church services, the Rev. C. H. Crawford of Colorado Springs, Colo. began a campaign a few months ago which does credit to the campaigner. The chief feature of his method is brief Bible pageants, which introduce and popularize the sermons. The idea has spread over the country. More and more churches of all denominations are using it with promise of great success. The slogan of the campaign is, "Sermons Heard Gladly."

Dare We Ignore God After Easter?

PILGRIM CHURCH continues with three services every Sunday after Easter:—8:30 a. m.—10:45 a. m.—8 p. m. Have we a right to ignore these?

Some forget all about God as soon as Lent is over and after they have gone to communion during the Holy Week. What if God would forget us after Easter!

These special Sermons, preached Sunday Evenings, are for YOUR benefit.

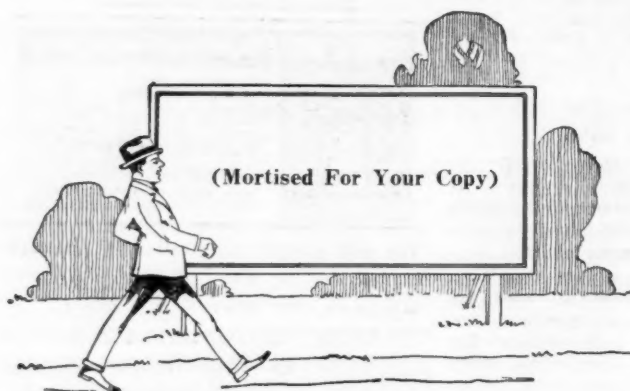
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"If this is you—we're glad you're coming."

"Let that Sunday walk take you to the House of God."

"Two feet and faith will take you to church."

Are You Using Our Cut Service?

If you do not have a proof sheet of all cuts available, send for copy at once. They are free.

Here are two new ones you can use, to tone-up your Church printing.

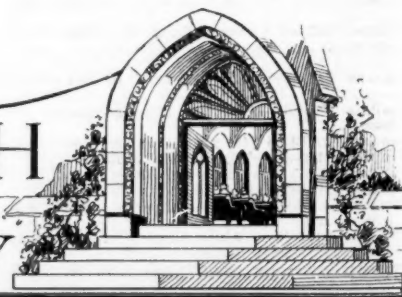
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OUR CHURCH NEXT SUNDAY



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Amusement Plus Instruction

Bible Cross-Word Puzzles are the newest things of interest in Sunday School and Bible Class work. Many of our subscribers are using our reprints of fresh and original Bible Cross-Word Puzzles, which are produced by our own staff.

It is already evident that by the use of these puzzles, interest in the Scriptures has been greatly increased among both young and old in wide-awake churches.

The April puzzle shown on this page, is our Number 15. In addition we can furnish puzzles Nos. 1, 7 and 11. These are printed on good quality white paper. Correct solution will be sent in sealed envelope to person ordering.

Remittance should accompany order, as follows: 50 copies, \$1.00; 100 copies, \$1.50; over 100 copies, \$1.00 per hundred.

N.B.—No less than fifty copies of one puzzle to one order.

What Americans Are Made Of

In 1920 the population of the United States was 105,710,620. According to Captain John B. Trevor, of New York, a specialist in immigration problems, this composite nation was descended chiefly as follows:

From British and North Irish stock	51,747,680
German (including Jewish elements)	12,173,374
Negro and Mulatto	11,463,131
Irish (Free State)	5,063,966
Canadian (English and French)	3,497,053
Italian	3,472,457
Polish (includes Jewish elements)	2,759,041
Russian (includes Jewish elements)	2,434,669
Swedish	1,867,352
Dutch	1,678,463
Austrian (includes Jewish elements)	1,316,093
Norwegian	1,250,659
French	1,082,399
Mexican	799,271

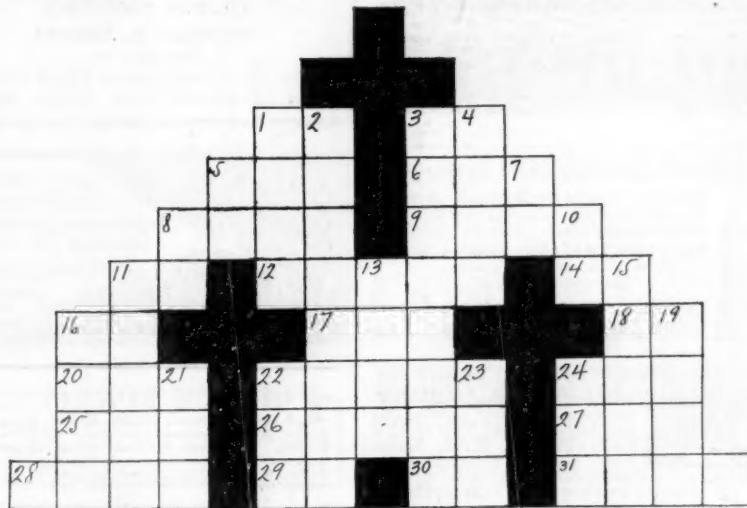
The chief ingredients in America's racial make-up make it abundantly clear that the English and Scotch elements in the United States are still overwhelmingly dominant, and with the British elements in the Canadian admixture probably constitute a majority of the nation.—Current Opinion, November.

The Twenty-five Greatest Preachers

So again there is a discussion among the disciples as to who is counted the greatest among them. Was not the word that the Master spake by the way sufficient for our time? A poll taken by a religious weekly, cannot determine greatness, either in this world or the world to come. "He that is to become greater among you, let him become as the younger; and he that is chief, as he that doth serve."

Nature does not allow us to explore her sanctuaries all at once. We think we are initiated, but we are still only on the threshold.—Seneca.

Bible Cross-Word Puzzle



HORIZONTAL

1. An article.
3. 101.
5. Third King of Judah.
6. Short poem.
8. A possession of Issachar—(Josh. 19-20.).
9. A practice regulated by law.
11. Abbreviation of 11 vertical.
12. Accurate form of "Rachel."
14. Giant king.
16. Auxiliary verb.
17. Hurried.
18. A son of Belah—(1 Chr. 7-12.).
20. Devoured.
22. One of the wives of Asher—(1 Chr. 4-5).
24. A descendant of Shamer—(1 Chr. 7-34).
25. An idol.
26. Repent.
27. Staff.
28. Flocks.

29. Hush!
30. Temanite nation (abbr.).
31. A city of Issachar—(1 Chr. 6-73).

VERTICAL

1. N. T. spelling of Asher.
2. Where a Great One lived.
3. The sacred agreement.
4. Heathen god.
5. Fifth month.
7. East Wind (abbr.).
8. A preposition.
10. City of Egypt.
11. Denied the Lord.
13. A divine glow.
15. Second River of Paradise—(Gen. 2-13).
16. Young child.
19. To be carried.
21. Obsolete form of "old."
22. Possesses.
23. A fowl.
24. Son of Jether—(1 Chr. 7-38).

College Students and Church Membership

College students are supposed, by some people, to be drifting away from the Church. Whether that is true in other sections of the country or not, it is not true in the South. A report from the University of South Carolina for the past session shows that its enrollment was 909. Of these all, except seventeen, were members of some church. Twelve denominations were represented. As long as this condition of affairs is found in our educational institutions, we need have no fear as to the welfare of the country. All that is needed is that means shall be provided for more young men and young women to secure higher education. According to the United States Commissioner of Education less than one per cent of the children who attend grammar schools go to college, yet college graduates "furnish ninety per cent of the leadership of the land."—The Presbyterian of the South.

In many cases the medicine bottle does far more harm than good by suggesting symptoms three or four times a day rather than suggesting their relief.—Professor F. E. Wynne.

Today in society it is as much the right thing to abstain from church as once it was the fashion to attend.—The Bishop of Southwark.

SOLUTION
Of Last Month's Puzzle

HORIZONTAL

- | | |
|--------------|-------------|
| 1. MIZAR | 41. SON |
| 5. NEIEL | 43. DI |
| 9. TO | 44. AM |
| 10. ASIA | 45. NAT |
| 12. TOLA | 47. AMAD |
| 13. ON | 49. N. T. |
| 15. HAM | 51. MULE |
| 17. ABRAHAM | 52. HENA |
| 19. ZIA | 53. BAD |
| 20. ERER | 54. ELI |
| 22. SIRAH | 56. JAH |
| 23. TEST | 57. ONAM |
| 24. RED | 59. SLING |
| 25. EAR | 61. MULE |
| 26. HOR | 63. MAL |
| 27. ESAU | 64. SHEDEUR |
| 29. L. H. | 66. MEN |
| 30. AI | 67. ER |
| 32. BELA | 68. LOOM |
| 34. SOB | 69. ANAN |
| 35. HA | 71. AT |
| 37. S. S. | 72. DIANA |
| 39. DAN | 73. IMRAH |
| 40. NATHANAE | |

VERTICAL

- | | |
|------------|------------|
| 1. MOAB | 35. HAD |
| 2. ZA | 36. CAB |
| 3. ASA | 38. SEM |
| 4. RIBS | 41. SALOME |
| 5. NOAH | 42. NABAL |
| 6. ELM | 45. NEHUM |
| 7. IA | 46. TALENT |
| 8. LOIS | 48. DAM |
| 9. THEBES | 50. TELEM |
| 11. ARIEH | 51. BINEA |
| 12. THARA | 52. HAM |
| 14. NATHAN | 55. LID |
| 16. MERAB | 58. NARD |
| 18. ARA | 59. SHOA |
| 19. ZERED | 60. GUNI |
| 21. REU | 62. LEAH |
| 23. TOB | 64. SON |
| 28. SODOM | 65. RAM |
| 29. LATIN | 68. LA |
| 31. ISAAC | 70. N. R. |
| 33. LABAN | |

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Relaxation

Choice Bits Collected From Here and There to Encourage Chuckles

The Reason

City Parson (to sexton at the country church): "How are your evening congregations up here?"

Sexton: "There ain't nobody comes to church Sunday nights. They all stays home and listens to the radiators."—Life.

For the Fun of It

The practice of reading old lectures to new students is confined to theological colleges. Once there was a professor in Scotland who jumped on a student with "Mr. Blank, you are taking no notes." "No, sir," replied Mr. Blank brightly. "I've got my father's."—Selected.

In The Modern Sense

"Yes, my friends," said the theological lecturer, "some admire Moses, who instituted the old law; some Paul, who spread the new. But after all, which character in the Bible has had the largest following?" As he paused, a voice from the back bench shouted, "Ananias!"—Columbia State.

The Point of View

Visitor: What an inspiring sermon your husband preached on "One Day's Rest in Seven."

Preacher's Wife: I didn't hear it, I had to get his dinner.—The Peacock, Upper Iowa University Annual.

Mrs. Malaprop.

A well-known woman is a famous Mrs. Malaprop as regards her speech. "And what in France," asked a friend, "did you enjoy the most, Mrs. —?"

"Well, I think," said the lady, "it was the French pheasants singing the Mayonnaise."—Everybody's Magazine.

Hard Questions

"Are you laughing at me?" demanded the irate professor of his class. "No," came the answer in chorus.

"Well," insisted the professor, "what else is there in the room to laugh at?"—College of the Pacific Weekly.

"Not Prepared"

Professor: "You seem to understand all that. Now let us pass on to immortality, the life of the hereafter."

Student: "Not prepared, sir."—Boston Transcript.

Horse Sense

"That is a fine looking horse," said Henry Ward Beecher. "Is he as good as he looks?"

"Yes. He will work any place I put him."

"I wish he were a member of my church," said Beecher.—Presbyterian.

From the Kitchen

Eleanor—"We are going to have company for dinner today."

Dorothy—"Who's coming?"

"Mr. Watson. the new cruet at our church."—The Churchman.

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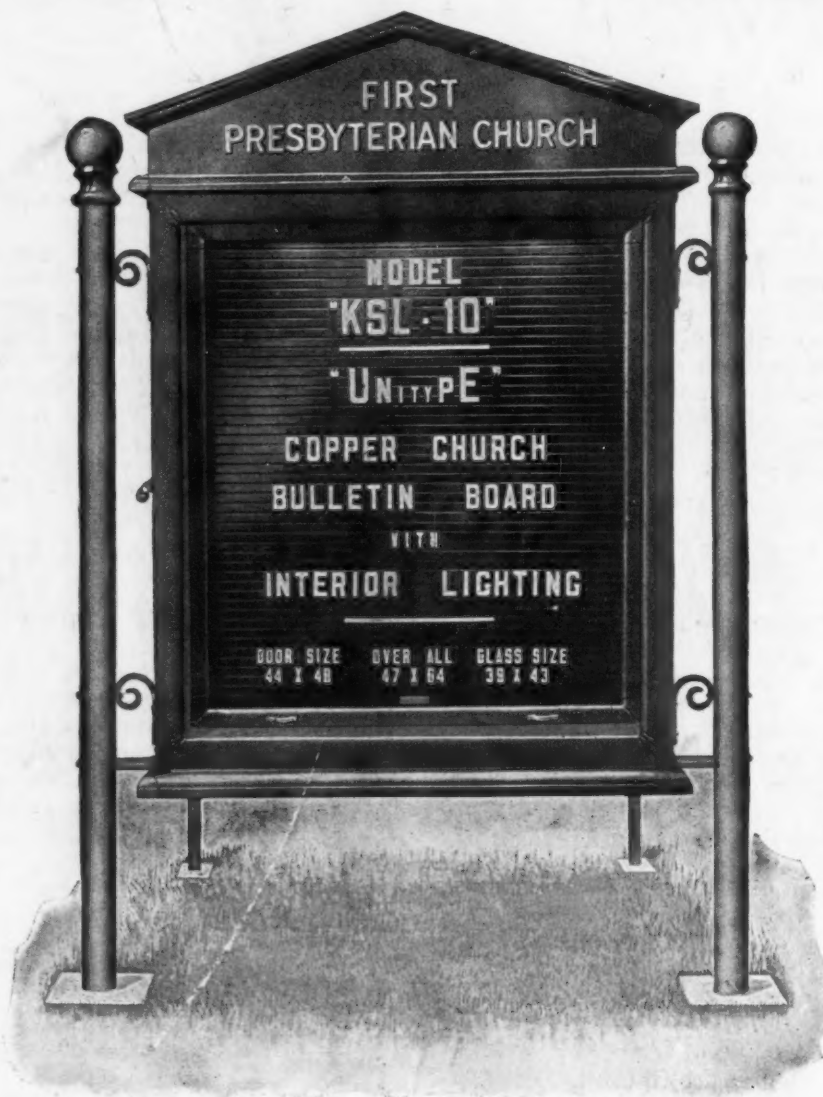
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